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HISTORICAL RECORDS AND STUDIES.

CARDINAL McCLOSKEY.

BY THE RIGHT REV. JOHN M. FARLEY, D.D.

III.

FATHER McCLOSKEY was highly favored in the friends he found in the Eternal City. Through Rt. Rev. Francis Patrick Kenrick, Coadjutor of the Bishop of Philadelphia, he was introduced by letter to Monsignor Angelo Mai, then Secretary of the Congregation of the Propaganda, and later Cardinal-Librarian of the Vatican, "the discoverer of more lost works, and the transcriber of more ancient manuscripts, sacred and profane, than it has fallen to any one else's share, in modern times, to publish." *

Cardinal Weld was another of the first Roman acquaintances of the young priest who bore a letter of introduction from His Eminence's sister, Mrs. Bodenham, whom he had met in Paris.

To Drs. Cullen and O'Connor, the Rector and Vice-Rector of the Irish College, he had introductions from Very Rev. Dr. Power, Vicar-General of New York.

It is interesting to note that all those to whom the American stranger came so kindly recommended were then, or became afterwards, leaders in the Church, and less or more closely associated with the future of the Church in the United States.

As Secretary of the Propaganda all the affairs of the American Church passed under the eye of Mgr. Mai. Cardinal Weld had more than an official connection with the young Church of the West. It was in the chapel of his father's house, Lulworth Castle, Dorsetshire, England, when young Weld was only seventeen, that Dr. Carroll, the first Bishop of Baltimore, was consecrated, between whom and the Weld

* Cardinal Wiseman, "Recollections of the Last Four Popes."

family there continued the closest friendship, during the subsequent years of the Archbishop's life.

And here we may be pardoned for yielding to a reflection which forces itself, doubtless, also upon the reader. How little did the Father of the American hierarchy dream; on that memorable morning of his consecration, as he laid his newly anointed hands in benediction upon the head of a young scion of the house of his pious host, that this good youth of seventeen was to be the first English cardinal since the Reformation! * The "Second Spring" of England's faith was then sixty winters distant, and, to human ken, seemed centuries away; for, "no longer was the Catholic Church in England, nay, no longer a Catholic community; but a few adherents of the Old Religion moving silently and sorrowfully about, as memorials of what had been." † Little did this English cardinal, forty-five years later, think that the humble young priest from the New World who knelt for his eminent patron's blessing, was destined to be the first fair fruit of that far-off and obscure corner of Christ's vineyard to be raised to the cardinalitial dignity; for did not Cardinal Weld remember the time when America had no bishop; did he not recall the doubts and misgivings of the best and wisest as to the danger of sending a Roman Prelate into the new Republic not yet emancipated from the inherited fear of "popery, prelacy, and wooden shoes"? ‡ Truly for the Church in both nations, the close of the eighteenth century was the hour of deepest gloom that goes before the dawn.

Dr. Cullen held, perhaps, still closer relations with the heads of the Church in the States. Through his hands passed, in those early days, before our bishops had grown familiar with the methods of the Roman Curia, much of the confidential correspondence touching our ecclesiastical administration and discipline.§ The attachment which sprung up at their first meeting

* Unless the Cardinal Duke of York, the last of the Stuarts, may be considered an Englishman.

† Cardinal Newman, "The Second Spring."

‡ Cf. "Beginnings of the Hierarchy" in the U. S. HIST. RECORDS AND STUDIES, Vol. I.

§ Cf. Amer. Cath. Hist. Magazine, 1897, *passim*.

between the young New York priest and the scarcely less youthful but wise, learned, and already influential Irish rector, grew and ripened into a lifelong friendship. It is noteworthy, too, that Dr. Cullen was destined to be not only the first Cardinal amongst the numerous prelates educated in the College of the Propaganda, but also the first of Irish birth in the history of the Church to be elevated to the highest office in the gift of the Holy See. Of Dr. O'Connor's relations with this country it suffices to say that he became the first Bishop of Pittsburg.

It was the intention of Father McCloskey to enter as a student of the Propaganda, and with this view he called at the college to see Mgr. Mai, in whose absence he was very courteously received by the Rector, the Abbate Count Reisach.* After learning the intentions of Father McCloskey as to his future in Rome, the Abbate inquired if he was in a position to meet his own expenses while pursuing his studies. On finding that such was the case he said: "Well, then, I would advise you, as you are in delicate health, to take residence in some religious house where you will be above suspicion, and where your time will be more at your disposal to take the needed care of yourself, and to attend the lectures of the Roman College, where you will have a superior staff of professors." Next day he met Mgr. Mai, who put to him the same questions and gave him the same advice. A few days later, at dinner in the Collegio Irlandese, whose table reserved a place for him as long as he remained in Rome, he met a young Irish priest, Rev. Mr. Downes, who was rooming at the Convent of S. Andrea della Valle whilst pursuing an advanced course after a successful career in Maynooth. It was arranged that Father McCloskey should take quarters in the same convent. This convent belonged to the Theatine Fathers, and the church of the same name adjoining the convent is said to stand on the site of the Senate-house, where

* The Abbate Reisach was of a noble Bavarian family; he became Cardinal Archbishop of Munich, and was appointed by Pius IX. President of the Vatican Council, but fell ill shortly before the opening of the Council, and died a few weeks later.

“ In his mantle muffing up his face,
Even at the base of Pompey’s statue,
Which all the while ran blood, great Cæsar fell.”

Father McCloskey, following the advice of his learned friends, at once entered as a student of the Roman College, which was under the charge of the Jesuits, and was one of the leading colleges in Rome. This college (also called the Gregorian University), built, endowed, and presented to the Jesuits about 1560 by Gregory XIII., has given to the Church ten popes. Here he had as professors such men as the celebrated theologians Perrone and Manera, and others worthy to sit in the chairs once filled by Cornelius à Lapide, Bellarmine, and Suarez. Of his professors and of his new life let the following fragments of correspondence from Rome speak; they will give the best index of his mind’s growth and of the influences which, perhaps more than anything else, went to form the character of the future Archbishop of New York.

It is to be regretted that none of the letters *received* from Father McCloskey during his residence in Rome have been preserved; at least we have been unable to find a single one. We say “received,” because fragments of some twenty letters have been found amongst the Cardinal’s papers,—copies or first drafts, in whole or in part, of epistles addressed to friends at home. It seems to have been his habit to make a rough draft of a letter and afterwards to elaborate it. These first sketches, however, are perhaps a more correct reflex of his actual mind than the more carefully prepared letters, and therefore leave less to be regretted at the loss of the copies received by the friends. Sometimes these drafts are without date, except the year, and in only a few instances is there any internal evidence to indicate precisely the person addressed. Besides these letters there was found a Diary in which are elaborate descriptions of the grand church ceremonies, visits to sacred shrines, experiences on country excursions during the villeggiatura, etc., containing, of course, much that Roman visitors or students are familiar with, but also giving his individual impressions of persons and things with a refreshing originality.

In the following letter addressed to his Bishop, Rt. Rev. Dr. Dubois, he announces his arrival in the Eternal City:

ROME, March 5, 1835.

Convent of S. Andrea della Valle.

" Rt. Rev. and Respected Sir:

" I had anticipated the pleasure of addressing you from the Eternal City at a much earlier period than the present; and you, no doubt, expected to receive intelligence of my arrival more than a month ago. But in consequence of repeated and most unexpected delays, our journey through France and Italy was prolonged for something more than two entire months; so that we did not arrive in Rome until the 8th of February. I wrote you a few lines immediately after my arrival at Havre, informing you of the happy and prosperous termination of our voyage, and of the great benefit which I have received from it. It was my wish and intention to write you from several of the cities through which we passed, but as I could have given you little more than the tedious details of my travel, I thought it best to defer troubling you until my arrival here, always flattering myself that a few days more would find it accomplished.

" On our way from Paris to Marseilles we met with no obstacles, but, on the contrary, had a most interesting journey,—passing through Lyons—and one which we enjoyed exceedingly.

" It was, as you know, our determination to take the steamer immediately from Marseilles to Civita Vecchia, by which arrangement we would be in Rome at Christmas or New Year's. The boat in which we were to sail and on which we had engaged our passage had not yet returned from Naples, but was expected daily. But after waiting for three or four days beyond its accustomed day of return, the news was brought to us that the boat was lost between Naples and Civita Vecchia, but that neither lives nor property of any were lost. Our only alternative then was either to remain in Marseilles a week longer and proceed to Nice and there meet the next boat, which on account of cholera in Spain was condemned to perform its quarantine of five days, or to perform it at this place. We of course chose the latter; and after nearly a week's detention in Marseilles were extremely glad to find ourselves once more in motion and on our road to Toulon.

" Meantime, your package for Cardinal Weld was forwarded by post, in order that he might receive it in due time."

The "package for Cardinal Weld" was in all probability a statement of the disturbed condition of things then existing in New York, and an application to His Eminence to use his influence to have either Dr. Pise or Father Mulledy appointed the Bishop's coadjutor. One is led to this belief from the fact that Father McCloskey was the bearer of another "package for Cardinal Weld" from Very Rev. Dr. Power, V.G., whose friends thought that the best interests of religion called for his appointment to the position.* The fact of Father McCloskey's being the bearer of these communications, and of his having forwarded them, led "some wiseacres to sapiently surmise that this must be the business of his journey." This rumor may have been a disguised blessing to him, and may have procured for him some words of fatherly advice from Cardinal Weld as to avoiding issues of this nature. At least this is the inference one would naturally draw from the account of his interview with His Eminence, as told in the following letter to Dr. Power. But, apart from any such advice, it was entirely in keeping with Cardinal McCloskey's lifelong course to avoid partisanship, while holding with unshaken firmness his own convictions.

His letter to Dr. Power is most interesting from the account it gives of his studies and of his state of mind in his new surroundings. It is without date, except the year, but doubtless was written soon after he settled down to work.

1835.

"Very Rev. and Dear Friend:

"Notwithstanding the repeated resolutions I made of writing to you immediately after my arrival in Rome, I have permitted weeks and months to elapse without having yet fulfilled my promises. So totally destitute am I of all apology that I am almost ashamed to write at all after so much procrastination. I should at least have long since acknowledged my obligations to you for the letters with which you favored me and which were to me of essential service.

"I had the pleasure of finding Dr. McSweeney, to whom you recommended me, in Paris, the very first day of my arrival. He received me with great kindness, and even invited me to

* Cf. Amer. Cath. Hist. Magazine for 1897.

dine with him every day during my sojourn in Paris. It was also through the attention of your friend Dr. O'Connor that I succeeded in securing permanent, and at the same time, cheap and comfortable lodgings in Rome.

"The package directed to Cardinal Weld which you entrusted to my care I thought advisable to forward by post, on account of the very long delays to which I was subjected after leaving Marseilles, by quarantine, and the difficulty of procuring places in the *diligence* during the Christmas holidays. As I was the bearer of another letter to Cardinal Weld from his sister, to whom I had the honor to be introduced in Paris, I made it my business to call on him soon after my arrival here. He told me that the package had arrived safe. As His Eminence seemed to be very busily engaged at the time I had but very little conversation with him, and I have not called on him since. I found that all I had heard of his affability and condescension was in nothing exaggerated; but I am credibly informed that, owing to some particular circumstances with which I am not acquainted, the Cardinals in general have become more cautious in conversing with private clergymen on ecclesiastical matters of any importance.

"However, it is a very certain fact, which I have already had many opportunities of verifying, that the affairs of the American Church, even to the minutest details of individual dioceses, and of New York perhaps more than any other, are very well known in the Eternal City. For instance, the news of the misunderstanding between the Bishop and Mr. Levins * had reached here long before I had arrived. The fact of my being on my road was also known, and some wiseacres had sapiently surmised that this must be the business of my journey. For my own part the plan which I have adopted and to which I will adhere is not to meddle myself with any matters of the kind. . . .

"As my great object in wishing to spend some time in the metropolis of the Christian world was self-improvement, it is to this object I endeavor exclusively to devote myself. Should I, however, be called upon or interrogated by any one having the right to do so, I would, of course, deem it my duty to speak what I conscientiously believe to be 'the truth, the whole truth, and nothing but the truth.' What my convictions are you already sufficiently know.

*Rev. Mr. Levins, a learned priest, and a man of great force of character, was then rector of the New York Cathedral.

"And truly I have much reason to congratulate myself on my great good fortune, in having afforded me such golden opportunities as may here be enjoyed. Rome is still the 'City of the soul;' 'the Mother of arts;' 'the Parent of our religion.' Pregnant as are her crumbling monuments and hoary ruins with classic and historic associations, every temple and almost every shrine seems fraught with lessons to the Christian far more affecting in all that is instructive, all that is sublime in the history of our religion.

"Seated in her libraries you can converse with the earliest and most venerable Doctors of the Church, and gather the most precious knowledge amid the vast and varied treasures which they open to you. And emerging from the study to mingle in the realities of life, you can, if you will, discover new sources of instruction and edification as well as of pleasure at almost every step.

"Indeed I can never be too thankful to those who encouraged me in my desire of going abroad. Never could I have imagined that as strong impressions could be made upon me, or that I had as much enthusiasm in my nature as I experienced since I first landed in Havre. And should it cost me the last cent I have, I would have considered myself as being more than amply repaid.

"I will not venture to tax your time and patience by alluding to any of the numberless interesting scenes I have witnessed in Rome. I may presume, however, that you would be pleased to know how I am situated and what I am about.

"I board in the Convent of S. Andrea della Valle, and by the bye, a very classic spot, where

'Brutus made the dagger's edge surpass
The conqueror's sword, in bearing fame away.'

I have a room sufficiently large and commodious, and am as much master of my time and actions as I would be in a house of my own; with this only exception, that I cannot be out at a late hour, which is no inconvenience to me, as I visit no one except the clergymen of colleges, etc. There is a very good library in the Convent to which I can have access when I please, as well as to many others in Rome.

"I attend each day two lectures at the Roman College, one on moral and the other on dogmatic theology. These lectures are considered by far the best in Rome. In addition to this I attend what is called an Academy of the Sapienza, where students, principally clergymen who have already finished their

course, discuss controversial questions, to which they always come prepared, as being proposed a week previously. Scripture and ecclesiastical history, I study privately.

"Thus you perceive I have nearly all the advantages I could desire, and it will be my own fault if I do not profit by them.

"I have seen several times the little New York boys at the Propaganda, Jerry Cummings,* Mr. Manahan,† and Mr. Whelan. They are all very well and doing themselves great credit. They wish to be remembered to yourself and Sister Elizabeth; also to Mr. Quarter.‡ They expect more soon.

"The nominations for the bishopric of New Orleans have arrived. Mr. Blanc § and Mr. Odin || are two of the names on the list; the third I have not been able to learn.

"The Earl of Shrewsbury's daughter ¶ will be married soon to Prince Borghese, and Lord Clifford to Lady Arundel.

"Miss Wiseman, sister of Dr. Wiseman, Rector of the English College, will be married to-morrow to Count Gabrielli of Fano.

"Dr. Wiseman, it is rumored, is going to England to establish a college for Dr. Baines.**

"Dr. Cullen arrived some weeks since; and Dr. O'Connor has returned to Ireland, and brings the pallium to Archbishop McHale.

"You will see A. Williamson, who will be in America shortly. He left Rome some weeks ago; he is the bearer of the pallium to Archbishop Croly, Primate of All Ireland.

"As to the weather here at present, the Sabine Hills are yet mantled with snow. There is great alarm in the vicinity of Vesuvius just at this time.

"I am always happy to hear from you, and my poor services are always at your command."

* Dr. Cummings was the author of "Spiritual Progress"; "The Silver Stole, or Epitaphs for Children's Graves"; "Songs for Catholic Schools"; "Definitions and Aids to Memory for the Catechism, being a Catechism in Rhyme." He was also the founder of St. Stephen's Church, N. Y.

† Later known as Dr. Ambrose Manahan, and author of a very able work, "The Triumphs of Christianity." He was professor of theology in St. Joseph's Seminary.

‡ Afterwards the first bishop of Chicago.

§ Later the first archbishop of New Orleans.

|| Became the second archbishop of New Orleans.

¶ This was the saintly and beautiful Lady Gwendoline so idolized by the poor of Rome for her great charity. She died young; her life was published some years ago.

** Vicar Apostolic of the Western District of England. ¶

In the following letter to his sister we learn more of the details of his life, outside the lecture hall, at this period, as well as the fact that the distraction of distance and travel and close application to study had not dried up the well-spring of affection for his family, to whom he was ever devotedly attached.

"Dear Sister:

"Seated at my table in one of my pensive moods, and imagination transporting me, as it usually does on such occasions, across the wide Atlantic even to the bosom of my own dear family, the reflection has forcibly occurred to me that, since my departure from America, I have not addressed to you specially a single letter.

"It is true I have in most cases written to mother and yourself conjointly, and this, I hope, has always been sufficient to prove to you, if proof were necessary, that you were not forgotten, and that coldness or want of affection has no share in my not writing to yourself individually. I know that in heart and in feeling mother and you are one, and that for this reason there was little use in attending to what was, after all, a cold formality, that of sending you separate letters. I hope that the plan I have adopted will satisfy both parties. I think it, however, nothing more than a just tribute of affection to gratify the impulse I now feel of saying a few words to you.

"During our separation, which will not, I hope, be very long, after the reading of a letter from you and my dear mother, I enjoy nothing more than the answering of them. This pleasing occupation makes me feel as if I was again really conversing with you, and can almost for a moment forget how great is the interval that lies between us. What shall I write to you about? I could, of course, at any time, fill pages with accounts of things which I have seen in this "city of wonders;" but I have always preferred to write in the good old way. And conceiving that you would be better pleased to hear something of myself, I have alluded but very rarely to other things. Indeed, it is a common failing with persons who travel, and one which I thought to avoid, of writing to their family long details of their sight-seeings, etc., and leaving them quite in the dark as to themselves. I intend, therefore, by way of pastime, to let you know precisely how I live in Rome.

"I rise at six; say Mass at the Church of the Gesu; walk to the Roman College; hear the lectures; return to my room; study till dinner—the company are the members of the relig-

ious community with which I live. After dinner chat a while with my companion, a young Irish clergyman. In the afternoon I return for lectures; take a short walk; visit the Blessed Sacrament in some of the many churches near at hand; return in the evening before the Ave Maria, i.e., sundown; study till supper, and, after an hour or more of reading, retire for the night."

Then follows a pen portrait of himself as he appears on the streets of Rome: "Imagine that you see me with a high-cocked hat, cassock, silk mantle or cloak according to the weather, and shoes with buckles, walking through the streets of this great city, minding nobody, and nobody minding me—quite at home."

The close application to his studies which a mass of manuscript notes tells of, and the distractions of Roman life, did not prevent him from keeping in touch with the state of affairs in his own diocese. In fact he was consulted on many points of administration by his bishop, and his views were given with the clearness and frankness which always marked his words when he felt called upon to write or speak.

LETTER TO BISHOP DUBOIS.

"CONVENT OF S. ANDREA DELLA VALLE,
"ROME, July 28, 1835.

"*Rt. Rev. and Dear Sir:*

"I have the pleasure of acknowledging the receipt of your kind letter bearing date 15th May, by the arrival of Mr. Henny,* who reached this city a few days since (and it is needless to say that I was made glad by the sight of even one American face). It gave me great pleasure to hear that you were in good health and spirits, notwithstanding the many perplexities and troubles by which you are surrounded. It seems that things are the same as when I left. It was very gratifying to know that the Rev. Mr. Levins has chosen the more prudent part in keeping silence. It would be a lamentable thing to add another to the scandals which are already multiplying too fast in our country. I am told he has attacked Mr. Pise † for false

* Afterwards the first bishop and archbishop of Milwaukee.

† Rev. Dr. Pise, then pastor of St. Joseph's Church, Greenwich village (Sixth Ave.)

doctrine. So Nyack (College) still remains *in statu quo*. How strange it is that people must have favors forced upon them and that they should so obstinately oppose what is only for their good! But for my part I would rather see the whole establishment at the bottom of the Tappan Zee than see it under the control of lay trustees.

"The more I contrast the conditions of Catholic institutions, of Catholic laity and clergy here, with the situation of the same in the United States, the more do I deprecate the baneful system of Trusteeism which has been at the bottom of all the most serious evils which have yet arisen in the Church of America.

"You speak of having the Jesuits; but would not that defeat one of the main objects of your seminary, namely, educating clergymen for the mission? I am not aware that Jesuits would conduct a seminary for the training of young men to be secular clergymen. As to the school for the boys, no doubt, in this point of view, they would be eminently useful. But there can be no doubt as to the fact that clergymen bound together by no particular tie could never give to an institution that full organization and harmony, or that unity of discipline and government so necessary to secure its stability and permanence.

"As for myself, I grow more and more pleased with my situation daily; and it has, I think, been very fortunate for me that I did not go to the Propaganda. There has been an unusual degree of sickness there this season; great numbers of the students have been spitting blood. Among others D. Ferry and another American; Manahan has been a little unwell from the same complaint, but I believe he is quite recovered.

"My own health continues very good. At this particular season, of course, I feel a little of the languor and lassitude that are necessarily produced by such intense and continuous heat as we here experience. I still attend lectures as usual on dogmatic theology in the Roman College. I am greatly pleased with our professor of dogma; * he is most clear and forcible on controversial points of the present day, to which he attaches by far the most interest. His course will be published. The first volume has already appeared. It is a theology the best adapted of any I have yet seen to the controversies of the time. His objections are all drawn from the works of modern Rationalist and Deistical writers. His book is enriched with copious and learned notes, in which he shows his acquaintance with the entire state of controversy in Germany, England, and America.

* Father Perrone, S.J.

The discussion between Hughes and Breckenridge is alluded to. At the commencement of the next term I will take up a course of canon law at the University (Sapienza).

"I have made few acquaintances, in fact none except among the inmates of the Propaganda, Irish and English Colleges. I visit none. The hours not employed in study are spent in taking exercise, in visiting churches and other places of interest."

About this time Father McCloskey suffered the loss, by an early death, of a beloved sister; she was only eighteen. That he could be devotedly attached and was possessed of a most affectionate disposition, despite his well-remembered reserve of manner which to strangers looked like native coldness, is evident from the way in which he mourns. The letter in which he pours out the sorrow of his soul is addressed to a reverend friend who was on very intimate terms with the family, and who had just written a letter of condolence. This friend was the then rector of Mt. St. Mary's College, Emmitsburg, it would seem.

"Rev. and Dear Friend:

"Your kind letter of 18th May came to hand a few weeks since. It would be difficult for me to express to you the sincere pleasure I derived from its perusal. . . . At such a distance from all who are near and dear to me, everything which forcibly recalls them to mind, any, even the most trifling intelligence that is received from or concerning them, is seized and clung to with an eagerness and tenacity which makes me more than ever feel how strangely powerful are to the sojourner in a foreign land the magic names of country, home, and friends. Yet if every tender word or affection is only rendered the more quick and sensitive the wider the separation, if rudely or severely struck the more long and piercing will be its vibrations: and when there is no ancient friend, no skilful hand to help restore it to its proper tone, how difficult it is for the afflicted soul properly again to attune it! But why should I say "how difficult"? What dearer friend, what sweeter comforter can the heart require than it will find in religion? Yes; religion supplies us with a balm for every wound, a soothing remedy for every grief. You, dear friend, have expressed your sympathy for the loss I have sustained in the death of a dearest sister.

I thank you for your kindness, and must apologize for intruding my melancholy thoughts upon you. But whenever anything presses heavily on the mind we find relief in giving utterance to our thoughts. And you, no doubt, will pardon my weakness when I tell you that the sister I have lost was one most dear to me. Although, when I bade her farewell, I could hardly flatter myself that I should meet her again in this world, still I little thought that the very first letter I should receive from home would bring me such mournful tidings, and give me to know that my affection for her was not greater than hers for me, and that from the day of my departure she grieved for me as if I had died before her. Her health and spirits began to droop more and more rapidly, leaving room to think that sorrow had accelerated her death. My mother's health, I fear, will be impaired by the loss; and God only knows what ones of my family I am again to see. These afflictions . . . But I will be more resigned. God's holy will be done! I feel as if I could thank you in advance for reading the above, and bearing with my foolish weakness.

"Farewell, then, to gloomy thoughts, and let imagination carry me to the more smiling home of my best and happiest years. And yet the Mountain, too, has had its times of gloomy aspect, and doubtless even still its reverend directors are sometimes seen with knitted brows and sombre visage, recounting their difficulties and trials, and balancing with cautious hand the fickle chances of successful or unsuccessful issue. How happy I am to learn that your affairs go on so prosperously; such a flourishing college and full seminary, together with the approving smiles of the good Archbishop into the bargain.

"Let the Mountain only continue faithful to itself, and devoted to its divine Protectress, and it cannot but prosper. Trust to that 'Morning Star' to whose guidance your cause has been entrusted, and be assured you will be triumphantly conducted onward. My confidence in the protection of the Blessed Mother of God has become unbounded since my arrival in this Holy City. The devotion to her here is incredible, and let Protestants laugh and sneer as much as they please, the numberless miracles wrought by her intercession, particularly in Rome, are too well authenticated to admit of any doubt in the mind of a candid inquirer. I do not think I was ever overcredulous in such matters, but I am more firmly convinced of the truth of things which before would have created a smile

or been considered as being the mere fiction of Protestants. Make your seminarians virtuous, and trust in Providence.

"So Mr. Sourin * is professor of theology, and naughty Dick † has left you. I regret a great deal that he has left, as he was undoubtedly a valuable man to you, and his place will not be easily supplied. . . .

"As to procuring a theologian from Rome, it is difficult to say whether such a one as you wish could be found willing to go to America. I do not think that all Italians are fond of hard labor, and their manner of life here is so different in every way from what it would be in America, that it is doubtful whether they would be content with the change, if indeed to make it. Moreover, those who are good scholars are, generally speaking, too comfortably situated to seek the labors of a missionary country. These are the difficulties of the case.

"I have spoken to the Rector of the Propaganda, and to some others who would have the best opportunities of finding such a person as you wish, and they promise that, should they find one, they will let me know. The conditions can only be known after the person would be seen, as much depends upon his character and circumstances. You should have mentioned upon what conditions you would be willing to receive or not receive him. I may be permitted to observe that Emmittsburg stands alone as to the disinterestedness of its professors, a disinterestedness which is to be found with difficulty even in men of great virtue and learning, and one in fact which it would be hardly reasonable to expect in persons who do not feel themselves bound to the institution by peculiar attachments. Be assured, however, that any service I can render you I will render you most willingly.

"But the influence of a private clergyman in Rome is very trifling. Amid the countless hosts of cardinals, prelates, monsignori, priors, abbots, generals of religious orders, etc., etc., an ordinary clergyman is sunk into utter obscurity. A stranger may have influence if a *dignitary*, or well versed in the arts of a courtier; but as for me, you know I am not the former, and from the latter I can most heartily say, 'Lord, deliver me!'

"As for the rich donation, what could I do in Rome? They are poor enough, and no lack of beggars. An application, in your behalf, made by the Archbishop to the Propaganda, might

* Afterwards Vicar-General of Philadelphia, and later a member of the Society of Jesus.

† Rev. Richard V. Whelan who became the first bishop of Wheeling, W. Va.

have some effect. But I am fearful the ill success of Bishop Dubois would be in their eyes a rather disheartening precedent. I trust, however, that Providence will smile upon your laudable exertions."

Rome produced on Father McCloskey its infallible effect upon high-toned minds. His habits and work were not broken up but stimulated. His mental and moral preparation for his stay and extended studies in that focus of inspiration rendered him fully appreciative of the "old things and new" which he saw around him. What St. Augustine says of the student of Holy Scripture; "approach its reading with a reverent and believing spirit, else it will be worse than labor lost;" and what Madame Swetchine says of life: "you will find in life exactly what you put into it," is applicable to the visitor to the "City of the Soul" who would profit by his opportunities. Although well read in and an ardent admirer of the classics, Father McCloskey was always far more deeply impressed with the Christian suggestions offered by the pagan monuments, than by their profane historical memories.

"... Visited the Vatican palace" he writes, "and the Mamertine prison, yesterday; St. Peter in vinculis, and St. Peter in Janiculum. All these are endless sources of pleasure for one who comes prepared. One must be familiar with classic and ecclesiastical history to profit by what one sees in this city of ruins and remains of religious inspiration."

Apropos of this special love for the purely Christian side of Rome, its ruins and its relics, it may not be uninteresting to quote here the words of another priest-student of Rome, written about this time. He is speaking of a period of trial and spiritual dryness through which he had just passed:

"I remember," writes Cardinal Wiseman, "how for years I lost all relish for the glorious ceremonies of the Church. I heeded not its venerable monuments and sacred records scattered over the city; or I studied them all with the dry eye of an antiquarian, looking in them for proofs, not for sensations, being ever actively alive to the collection of evidence and demonstrations of religious truth. But now that the time of my

probation, as I hope it was, is past, I feel as though the freshness of childhood's thoughts had once more returned to me; my heart expands with renewed delight and delicious feelings every time I see the holy objects and practices around me, and I might almost say I am leading a life of spiritual epicureanism, opening all my senses to a rich draught of religious sensations." *

While Father McCloskey did not overlook the opportunities for "the collection of evidence and demonstrations of religious truth" and failed not to find "new sources of pleasure each day, and an intellectual banquet of which one can never partake to satiety," amongst the monuments of pagan antiquity, yet he loved most to "kneel in the churches that recalled the days of the martyrs of old."

The following extract is from a diary kept at this period:

"Each day affords new sources of pleasure, and an intellectual banquet of which one can never partake to satiety. To kneel in the churches erected as early as the days of Constantine, to see the monuments of an ancient faith on every side, to feel that here have knelt and prayed the best and holiest, whose sanctity has shed a soft and hallowed light upon the morn of Christianity! One feels his soul expand within him, conversing with spirits of another world, and irresistibly yields to the strong language which speaks to one from all sides, that our religion is divine. We need not envy the Protestants. They may with greater confidence raise their heads in a new country, but here they cannot but feel that they are intruders and unlawful usurpers in the presence of public monuments, undying records which show our title deeds to our rightful inheritance to be so clear. Oh, what cannot one enjoy who comes to this great classic and holy city, with a mind prepared to appreciate its historic and religious charms! And of how much must he be deprived who comes as an idle traveller, to spend his time and money, with a barren mind and still more barren heart! And yet of such there are not a few; idle gazers who love to see strange sights, murmur or are delighted—*voilà tout*."

Of the Coliseum he writes, after his first visit. It was on a

* Ward's "Life of Cardinal Wiseman."

moonlit night. "The evening following, being a beautiful one for seeing the Coliseum, I went thither. Moonlight is the hour at which to view those mighty ruins with most interest and delight. It is an hour most congenial with the nature and the objects by which you are surrounded. Every beauty is thrown out in much broader relief, and every inequality and defect cast into the shade. The genius of Rome is there weeping over the sad havoc which time and war and barbarous races have made amid the thousand monuments of her ancient glory. At such an hour it is easy, with a little stretch of imagination, to people the scene with the spirits of the illustrious dead, and fancy that you hear the air resounding with the shouts of the Roman populace, assembled to witness the bloody combats of the gladiators, or perhaps to feast their eyes upon the still more grateful spectacle of some unhappy Christian put to torture.

"Of all that has been spared of ancient Rome, there is nothing, in my opinion, calculated to produce as powerful an impression upon the mind as the Coliseum. A very great part of it still remains, sufficient to give you a full and correct idea of what it once was. In fact, if there was nothing else to be seen in Rome but this still stupendous and magnificent pile, a view of it would alone repay a voyage across the Atlantic. . . . I have seen the Vatican, and been introduced to its Librarian, Mezzofanti, who speaks forty languages. The carnival time is now upon us, and, of course, I have had to look at its amiable follies. . . ."

If Holy Week in Rome draws together such multitudes from the ends of the earth, to witness the grandeur and solemnity of a ceremonial unequalled in dignity and suggestiveness the world over, this holy season had for him who, in after-life, was so distinguished for the grace and modesty of his mien in carrying out the Church's ritual, an irresistible attraction. Accordingly he frequented the scenes of all those grand functions, not only as a devout Catholic, but as a closely observant student. Here is his description of Palm Sunday, Passion week:

"Palm Sunday, Holy Week, 1835. On this day the inter-

esting ceremonies in the Sistine Chapel commence. Although I had taken the precaution of being there at an early hour, still I found, on my entrance, every good place had been already occupied. So dense, even at that hour, was the crowd assembled, that it was with the greatest difficulty one could force his way as far as the railing of the chancel.

"The most interesting ceremony of the day was the distribution of the palms, and the procession which followed. Besides the cardinals and other dignitaries who approached to receive the palm from the Holy Father, were many clergy and laymen of rank and respectability. Many English and Irish in their 'court dress' or in uniform. Amongst others were the Earl of Shrewsbury, Lord Clifford, Mr. Englefield, Count de Grasse, the Austrian Ambassador and suite, together with several other foreign ministers.

"The procession was truly beautiful and imposing. A number of acolytes bearing large lighted tapers; prelates, cardinals, etc., with their mitres and chasubles, bearing palms in their hands; and last of all the Pope, borne on the shoulders of men and seated in the *sedes gestatoria*, with two large fans on either side, of large ostrich feathers. The whole moved on with much pomp and solemnity through the chapel, proceeded around the *sala grande*, and, after the usual ceremonies at the door, returned in the same order.

"Wednesday of Holy Week. It is impossible to express the great anxiety with which I awaited the arrival of the day I would for the first time hear the far-famed 'Miserere' as rendered by the Pope's choir."

Like many another, he found that the imagination so easily surpasses all possible reality, that surprise added little to admiration.

"I had heard so much of its surpassing excellence," he continues, "and of the thrilling effect which it invariably produced upon all who heard it, that I even thought it necessary to go with my mind prepared, and my feelings braced in such a manner as not to permit myself to be too much moved. I did not find the chanting of the Psalms and Lamentations as solemn or

as impressive as at our humble little chapel at the Mountain. To be sure, they were sung far better, but there was nothing of that deep and affecting pathos which one seeks for on such occasions. . . .

"After the *Christus factus est*, etc., was sung, a solemn pause ensued, deep silence reigned throughout the crowd, all waiting with breathless expectation for the 'Miserere' to commence. A rich and plaintive harmony of voices soon broke upon the ear, and as it rose and fell by turns the effect produced was astonishing. The whole indeed was beautiful, was heavenly, far surpassing anything I had ever heard, but not equalling my high-wrought notions of its more than human melody.

"On Thursday evening I witnessed the ceremony of the 'washing' of the pilgrims' feet by cardinals, prelates, princes, and lords, at the Hospital of the 'Trinità de' Pellegrini.' It is an immense building, large enough to contain 5,000 pilgrims, who are here gratuitously lodged and fed. It was not an unusual thing, in years past, for this house to be filled with pilgrims from all nations, and of all ranks from the prince to the peasant. The washing of the feet is a washing in good earnest. After the 'washing' they go to supper, when they are again waited on by cardinals, princes, and prelates dressed in the purple habit of the Brotherhood in charge of the Hospital. The night I was there Lord Clifford was among the number, also the chaplain of Dom Miguel (ex-King of Portugal). It is certainly a very edifying spectacle."

Father McCloskey does not fail to note with due censure the unseemly conduct of non-Catholic foreigners present at these solemn ceremonies of Holy Week in Rome, and of which Madame Swetchine justly complains thus: "I could wish that these services called together only humble minds, if not hearts, that are truly one; but I must confess that this crowd of haughty and sneering strangers made me regret more than once that any charm should allure them to us, especially at a time when one would so like to forget contradiction, error, and pride." *

* "Life and Letters of Mme. Schwine," by Count de Falloux.

He remarks in the Diary referred to: "On the morning of Holy Thursday there was considerable confusion created by some Englishmen who endeavored to push their way with some ladies, in despite of the guards who had been placed to prevent persons from passing there and at that time. The 'Inglese' thought this too great an indignity to submit to, and three drew their swords. They were immediately taken into custody, and placed for safe keeping in the Castle St. Angelo. After a confinement of one or two days they received their passports, with permission to leave Rome forthwith. There was another case of the son of some English lord accompanied by a lady, his mother, I think, and his tutor, a Protestant minister, who took offence at the fidelity of some of the Papal guards, and in consequence of himself and the minister becoming troublesome, they were carried off to the Castle. On Friday evening, at Tenebræ, in the Sixtine Chapel, two Englishmen got disputing, and one is said to have struck the other in the mouth and knocked two or three of his teeth out; he was, of course, put out of the way of mischief for some time.

"If it is true that the conduct of the people at these great ceremonies of Holy Week is not very edifying, may we not justly ask, who are the occasions of this disorder and disedification which may seem to prevail? One noisy man will attract more notice than fifty others, who, amid the crowding, and squeezing, and chatting around them, endeavor to elevate their hearts to God, and join in the spirit of the Church at so mournful a season."

The following description of how one of the most intellectual literary clubs in Rome celebrated Good Friday is not without its suggestiveness to many similar societies amongst ourselves: "On the evening of this day (Good Friday) I attended a meeting of the 'Arcadian Society,' where many beautiful pieces were recited, partly prosaic, partly poetic, on different parts of the Saviour's Passion. I was particularly struck by the beautiful conceit of an elderly and very dignified clergyman, who chose for his motto the words: '*Transeat a me calix iste.*' The elocution was graceful and the impression produced

was deep and strong, as was evident from the audible murmurs of applause which followed each sentence. I had here a fair specimen of the great attention paid to rounded phrases by the Italians, and of the measured accent in which they read or recite, particularly their native or Latin poetry. Here also was an evidence of the encouragement given to literature, since this is an institution under the special protection of the Papal government. Three cardinals attended. When I asked myself, as I sat listening to the effusions of these votaries of the Muses, where would we find in our own or any Protestant country a literary society, composed of princes and princesses, laymen and clergymen, assembled on such an occasion, to celebrate a subject like that of the Passion of Our Lord, and to consecrate their talents to such holy purposes? This Society numbers among its members some of the brightest geniuses which Italy has produced; and the portraits of many are ranged in order around the hall in which their public meetings are held, still seeming to court the company of those who hail them as their masters and patrons, and smiling approbation on their laudable efforts. The recitations of the evening closed with a beautiful composition of Prince Chigi recited by himself."

His graphic description of Easter in Rome, in the days when the Pope was also king, and his reflections on the whole of the grand ceremony, as viewed with American eyes, in the days when visitors from the New World to the Eternal City were comparatively few, seem not less worthy of note now than when they were written.

"Easter Sunday (1835). The splendor of this day surpasses everything that is to be witnessed of pomp and magnificence perhaps in the entire world. The procession of the Pope from the Vatican to St. Peter's was superb. As he entered the soft swell of the trumpets as it echoed through the vast and spacious edifice was strikingly effective. . . . It was astonishing to see with what accuracy and care every ceremony was performed; no one, indeed, seemed to think that he was performing more than an ordinary office. No confusion, no bus-

tle; all in the most perfect order, and everything, at the same time, so happily arranged as always to make the Holy Father the grand and prominent object to which all eyes almost unconsciously turned.

“In a tribune to the left of the throne were the crowned heads, princes, etc., among whom were Dom Miguel, Prince Charles, brother of the King of Naples, and the young Prince of Saxe-Weimar. Below these were the foreign ministers and attachés.

“The Pontiff seemed totally abstracted from all the pomp and parade around him, and wholly occupied with the consciousness of the great act he was about to perform, in offering the most August Sacrifice as a propitiation for the Universal Flock committed to his charge. On this day he sings Mass himself. He receives the Sacred Species at his throne, standing, *not sitting*, as Madame Starke has it. The Precious Blood he receives from the chalice through a golden tube. The expression of his countenance, at this solemn moment particularly, was that of deep adoration and sincere devotion. After Mass he was again borne through the church in state to the balcony, from which he gives his solemn benediction. . . .

“It seemed as if all Rome was assembled in the piazza of St. Peter’s. The cardinals all come in succession to the front of the balcony and then retire. At length the Pope appears seated in the *sedes gestatoria*. After the chanting of the prayers in a very audible tone, he rises with dignity from his chair, elevates his eyes and hands on high, and seeming almost to rise into the air from the earnestness of the act he is performing, he solemnly invokes the benediction of Heaven upon the entire Christian world. This is the most impressive scene I have yet beheld. The dignity and solemnity with which this act is performed, the ringing of bells, the sound of music, the roar of cannon, blending with the thought that we see before us the representative of Jesus Christ on earth, combine to produce an impression which no words can express. This is assuredly a most proper ending of the religious ceremonies of Holy Week. All retire with joyful countenances.”

There are few, even of the faithful, who, having witnessed these grand functions of the olden days in Rome, but must have at times felt the need of some such explanation as the following, to account for much that seemed out of season in the actions of the throngs of sightseers in Holy Week. Father McCloskey, jealous of anything that might be a reflection on the fair name of Mother Church, armed himself thus with answers for the fault-finding visitors to the Eternal City:

"Strangers," he writes in the Diary, "who know very little of the Catholic religion and see little more of its worship than what is presented to their view during those days of Holy Week, in the Pope's Chapel and in St. Peter's, are generally not inclined to draw very favorable conclusions concerning the sincere piety of Catholics and particularly of Romans. They behold around them but few evidences of devotion; priests and laymen, nuns and friars, Catholics and Protestants, conversing, not in a reverend tone, nor always upon subjects of the most religious nature. But it must be, in the first place, remembered, that the Sixtine Chapel is not a chapel intended for any to assist, properly speaking, at divine worship, but the Pope, cardinals, and attendants. Catholics who go there have already assisted at Mass and performed the devotions required of them. Those who go are mostly strangers, who do so through a spirit of curiosity, to see the Holy Father, to see all the cardinals assembled, and to learn their names. They here meet strangers, who, as curious as themselves, come with the same spirit, ask questions, and come to see more than to join in the service. But no candid spectator can say that, in those for whom the services are properly intended, the Pope and cardinals and prelates, anything disedifying can be observed from beginning to end of the function. I have watched with eager eye every look and every gesture, and yet I must say that I found nothing to censure, but, on the contrary, everything to edify me. There is also another circumstance which renders it impossible for Catholics who go there, particularly during the Holy Week, to be devout, however much they desire it. The crowd is so great that there is a constant jostling and push-

ing, the majority being Protestants, who laugh and talk almost as freely as they would in a café; having no seats and little room or any conveniences, it is natural enough that, under the circumstances, outward evidences of devotion cannot be generally expected of the faithful. Although by those who take the trouble of looking for them they can be found. But if you wish for a correct idea of the piety of Rome, enter its churches, almost at any hour, but particularly in the morning (before most of the travellers are out of their beds); during Lent, at the hour of eleven, when a sermon is given each day in all the principal churches; in the evening at Benediction and then say where, in any other part of the world, you have seen such universal evidences of devotion; where such a vast proportion of men, such an assemblage of every rank, and age, and sex, without distinction, not only present at these exercises, but kneeling in penitence by the side of the priest, humbly acknowledging their sins, and afterwards approaching, with grateful hearts, and countenances bathed in tears, to participate in the great Christian Banquet of Love and Mercy. Never have I beheld such piety as I have seen in Rome, but, great as it is, how fallen from what it once was, before the unbelieving spirit of France was introduced by the sword of ambition and power!

“In vain will it be said that the Catholic religion is of mere show and ceremony, for where the rites of the religion flourish in their greatest splendor there too does piety reign in its greatest fervor. Where else is there so much public decorum, such propriety of dress and behavior? Where else will the strumpet be hissed at if she ventures to unveil her character in the public streets? True it is that vice may be found; it has its hiding-places, and strangers are in general the best acquainted with them. They enter not in the private families of Italy, where alone the true character and spirit of a people can be studied. But they frequent the theatres and such like places and there pretend to study and decide upon the vice or virtue of Rome.

“On Easter Sunday evening went to see the illuminations

of St. Peter's. Saw it from the balcony of Mgr. Drummond. What a magnificent spectacle! Nothing in the world of a similar character can equal it, for nowhere else is there a dome of St. Peter's. I can only think of it, without pretending to describe it; it baffles all description. After viewing it from the spot already mentioned, went to the piazza to have an opportunity of taking in a view of the colonnade and the façade of the church. The effect was not near so fine. The view from Monte Pincio or Trinità de' Monti is very grand. In order to effect the almost instantaneous illumination of the dome, as many as 360 men are employed, who all apply the light to the pitch, which makes the brilliant flame, at a given signal. The office is such a dangerous one that the persons employed are kept in a kind of confinement for two days previous, in order to prevent their access to wine or spirits, and all receive the Blessed Sacrament beforehand. It once happened that the man who was appointed to light the cross, whilst awaiting the moment when the task was to be performed, chanced to fall asleep. When the signal was given, he suddenly started from his sleep, was precipitated from that giddy height and killed."

The "Students' Feast"—St. Aloysius' Day—had naturally a strong attraction for the student-priest: the following extract from his diary tells how deeply he was touched by its celebration in the Saint's Alma Mater:

"Feast of St. Aloysius, Rome, June 21, 1835. This is the peculiar festivity of the students of Rome. It is observed with the greatest solemnity at the church of the Roman College, S. Ignazio. Nearly all the students of the college, amounting to the number of 1,500, receive Holy Communion together on this day. Being anxious to witness so interesting and edifying a spectacle, I took care to be at the church of S. Ignazio at a seasonable hour. When I arrived, the students had just entered and had taken their places in ranks forming an aisle in the middle and extending from the altar along the nave of the church to the very door. The community Mass, a low one, was celebrated by a cardinal, and the choir was composed of some of the choice singers among the pupils. It may have been

owing to the numberless youthful associations that were connected with the scene before me, but I must confess it was to me the most edifying and most affecting ceremony I have yet witnessed in Rome. It was one which I shall never forget. To behold that spacious and beautiful edifice almost exclusively occupied by such a number of students of every rank and almost every age, arranged in such beautiful order, their countenances bespeaking a deep sense of the act they were about to perform in receiving into their bosoms their divine Lord and Saviour, and to hear, at the same time, the solemn strains of music which filled the place with pious harmony, was certainly enough to fill a far less sensible breast with holy enthusiasm. The moment of Communion arrived. It was a moment in which I felt the holiness and sublimity of my religion with a peculiar force. Fifteen hundred young men and boys approaching the table of their Divine Master with a modesty and a fervor most marked and sincere, and, it is to be supposed, with a corresponding purity of mind and heart, all of them in the heyday of life, and most of that age, and in those exterior circumstances which lead the youth, particularly of Protestant colleges, to the most dangerous vices. This, assuredly, I thought, was a triumphant evidence of the superior moral influence of the Catholic religion. Call it Jesuitism, call it priestcraft, call it what you please, no candid mind contemplating such a spectacle can deny that as edifying a one has never been, and never will be, presented by the same number, nor one-tenth of the number, of Protestant youth in any part of the world. O Rome! once more I am forced to say, truly thou art the Mother of our religion and 'City of the Soul.' The more I see of thee, the more do I feel the majesty, the glory, and the sublimity of that Church which has been built upon the Rock, and against which the gates of hell shall never prevail. Truly may it be said that 'Upon the air of Rome there is a dialect of Heaven.' * *

* *Quantum mutatum ab illo* is the old Roman College, once the Alma Mater of saints and popes! "Till 1870 the Roman College was under the superintendence of the Jesuits; now men like Carducci the poet, who glorified Satan and wrote a hymn in praise and defence of Judas Iscariot, sit amongst its professors." (Hare's "Walks in Rome.")

REGISTER OF THE CLERGY LABORING IN THE
ARCHDIOCESE OF NEW YORK FROM EARLY
MISSIONARY TIMES TO 1885.

BY THE MOST REV. MICHAEL AUGUSTINE CORRIGAN, D.D.

III.

McKENNA, REV. JAMES.

FATHER JAMES McKENNA was born in the parish of Rathdowney, Queens Co., Ireland, in 1764.

As Bishop Connolly on his way from Rome to this city, after receiving episcopal consecration, visited St. Kieran's College, Kilkenny, in 1815, to obtain subjects for his large and ill-provided missions, it is probable that Rev. James McKenna, then a priest in the diocese of Ossory, in which Kilkenny is situated, either met the Bishop or at least heard of his appeal, as he shortly afterwards came to America, and is known to have visited Newburg occasionally in 1816, and to have there exercised the holy ministry. Later he went to Brooklyn, residing with friends, and died there on Oct. 3, 1824. He was buried in the graveyard of St. James' Church, in Jay Street, where his tombstone is still seen.

O'GORMAN, REV. MICHAEL.

Father Michael O'Gorman, born in Kilkenny, Ireland, in 1792, made his theological studies at St. Kieran's College in his native city, under Dr. Kelly, subsequently Bishop of Richmond. He seems to have been ordained in Ireland by Bishop Connolly in 1815, just before the latter sailed for New York. Archbishop Bayley writes that he was ordained in this city;

Mr. Shea and other historians regard the ordination in Ireland as more probable, and say that the first ordination performed by Bishop Connolly in this diocese was that of the Rev. Richard Bulger in 1820. Until the Rev. J. R. Bayley became secretary of Bishop Hughes in December, 1846, no records had been kept in this diocese of ordinations. By great personal effort he succeeded in ascertaining the date of ordination of all the clergy of New York from 1815 to 1853. (See the appendix to his "Sketch of Catholicity in the State of New York.") The practice of keeping such records had already been recommended by the Fourth Provincial Council of Baltimore, 1840, and Bishop Bayley's action is probably one of the first fruits of that decree.

Father O'Gorman is said to have been assistant at the Cathedral from the date of his arrival in this country, Nov. 24, 1815, and acting pastor from June, 1816, till 1817. It is singular, however, that the first baptism recorded in the Cathedral registers as administered by him is dated Jan. 30, 1820, and the last, July 20, 1821. After that date to May 1, 1825, the records are missing. In 1817 he became pastor of St. Mary's, Albany, and thence attended Utica regularly until 1819. In 1819 he was again called to this city, and acted as pastor of the Cathedral until July 8, 1821.

In the Cathedral records of baptisms, etc., he first signed his name "Gorman," later "O'Gorman." Father O'Gorman was the first priest who officiated in Auburn; he said Mass and preached in the court-house there, and there also baptized the children of the four or five Catholic families of the place. (Life of Bishop Timon, p. 211.) He also founded and organized the parish of St. John, Utica, 1816-1819. Later, in 1822, he frequently said Mass for the Catholics of Brooklyn, in a private house in Fulton Street, and continued to assist Bishop Connolly at the Cathedral until his death.

He was a good and pious priest, and is spoken of as an eloquent preacher. He was destined by Bishop Connolly to be his coadjutor, but was carried off prematurely by an illness which ended fatally Nov. 18, 1824. Father O'Gorman died

at Bishop Connolly's house, 512 Broadway, and was buried in the old Cathedral. (Bishop Bayley, p. 98.)

CARBRY, REV. THOMAS, O.P.

Father Thomas Carbry was born in Wexford, Ireland. He officiated at the Cathedral, New York, from May 5, 1816, to April 30, 1819. In the Cathedral records he uniformly signs his name "Thomas Carbry," although another form of spelling—"Carberry"—is that by which he is commonly known.

Father Carbry was much esteemed by the trustees, and on leaving for Norfolk, Va., in April, 1819, received very flattering testimonials from them. (See Minutes of Board.)

The Catholics of Charleston, S. C., desired him for their bishop, and Bishop Connolly wrote to Cardinal Litta, then Prefect of the Propaganda, November, 1818, recommending their request. (Diary, quoted by Bishop Bayley, p. 72.) Bishop England, however, was appointed Bishop of Charleston, and Father Carbry died at sea on his way to Europe, in 1829.

CONNOLLY, RIGHT REV. JOHN, D.D., SECOND BISHOP OF NEW YORK.

Bishop Connolly was born in the parish of Monknewtown, Drogheda, Ireland, in the year 1750. He made his theological studies at Drogheda, and at Liège in Belgium, and seems to have been ordained in Rome. He was Prior of St. Clement's for many years. On account of his varied erudition he was named Librarian of the Minerva, or Casanatensian Library in Rome, a post assigned only to ripe and distinguished scholars. He was also agent for the Irish bishops, particularly for Dr. Plunkett, Bishop of Meath, and several of his letters to Bishop Plunkett are published in Dean Cogan's Ecclesiastical History of the Diocese of Meath (3 vols.).

In 1814 he was appointed second bishop of New York, in succession to Dr. Concanan, O.P., who also had been Prior of St. Clement's, and who died in Naples, June 19, 1816. Bishop Connolly was consecrated in Rome, Nov. 6, 1814. (See notice

of him in Archbishop Bayley, p. 83; Dr. Clarke's Lives, etc.; Shea's Churches, pp. 39-43.)

The diocese at that time embraced the State of New York and part of New Jersey; it had four priests, viz., Rev. Fathers Kohlmann, Fenwick, and Malou, all Jesuits, and Father Carbry, a Dominican; three churches, two in New York, and one in Albany, and about 13,000 Catholics. In 1823 it had eight priests, only four additional priests having been ordained in eight years for the entire State.

Bishop Connolly founded the Orphan Asylum, 1847, consecrated an addition to St. Patrick's Cemetery, August, 1824, organized St. John's Church, Utica, and St. Patrick's, Rochester, and labored very hard to advance religion. He was sixty-four years of age when consecrated bishop, and the long distances travelled in visitation, and the many trials and hardships to which he was subjected, springing chiefly from questions of nationality, gradually undermined his health.

He departed this life in New York City, Feb. 5, 1825, at his residence, 512 Broadway, attended by Father Shanahan. He was buried from St. Peter's, Barclay Street, Feb. 9, and laid to rest under the Cathedral. For details of his laborious and holy life, see the authorities mentioned above.

MALOU, REV. PETER ANTHONY, S.J.

Father Peter A. Malou was born at Ypres, Belgium, Oct. 9, 1753. His career was very remarkable. In early life, at the age of twenty-two, he married Marie Louise Rigà, and devoted himself with great ardor to the cause of his native land, in the rising against the Austrians in 1786. He served both in the council and in the field, and besides fighting with distinction against the forces of Joseph II., went as envoy to Paris to save Belgium from invasion. He emigrated to America, intending to settle here with his wife and two children, returned, lost his wife, and in 1801 entered the Seminary at Wolsau. Later he sought and obtained admission, in 1805, as a lay brother in the Society of Jesus, in Russia, concealing his rank and education. Accidentally recognized by a brother officer, he was soon

advanced to the priesthood, and sent to the United States as a missionary in 1811. He was eventually secularized. He labored in New York, at St. Peter's, from 1817 till 1827.

His son, John Baptist, became Senator of Belgium, and his grandson, also John Baptist, was the celebrated Bishop of Bruges.

Father Malou departed this life Oct. 13, 1827. (See De Courcy, p. 385; Shea's Catholic Churches, pp. 605, 606; C. C., III., p. 190.)

MCGILLIGAN, REV. MR.

Father McGilligan is said to be the first priest who made regular visits to the Catholics along the Hudson, above Albany, prior to 1818. (History of Rensselaer County, p. 244.) He was at St. Patrick's for about three months, until December, 1825. Father McGilligan organized St. Mary's congregation, New York, in May, 1826. He said Mass there from May 1 to its dedication, May 26, when Father Walsh became pastor.

In 1827 he organized the parish of Plattsburg in the present diocese of Ogdensburg. He hired and furnished as a temporary chapel a building known as the "Red Store," which still remains with its primitive pews, a "memorable and charming contrast to the elegant edifice (St. John the Baptist's) in which the great sacrifice is now offered." (Rev. J. Talbot Smith, Hist. Dioc. of Ogdensburg, p. 185.)

Father McGilligan died in 1828, and was buried in Plattsburg in the midst of his flock.

FFRENCH, REV. CHARLES DOMINIC, O.S.D.

Father Charles D. Ffrench was born in Galway, Ireland, 1766, studied in Lisbon, and was ordained priest Dec. 21, 1799. He arrived in Canada in September, 1812; and was known as Father Dominic. He was appointed vicar in Quebec in 1812, and labored as missionary at St. John and Miramichi, from 1813 to 1817.

Father Ffrench built a church at St. John, N. B., an Indian church at Miramichi, and others in other places not definitely specified. He left the Provinces on account of rheumatism brought on by exposure, was at Claremont, N. H., in 1818, said the first Mass in the western part of New Hampshire, in the episcopal church of Rev. Daniel Barber, and in the course of his sojourn of one week made seven converts, including the wife and daughter of the minister, his sister, Mrs. Noah Tyler, and her eldest daughter. He came to New York in January, 1818 (Bishop Bayley, p. 90), and labored on the missions in New York and New Jersey. Father Ffrench had trouble with the trustees of St. Peter's, New York; charges were made of misconduct in New Brunswick, and he sailed for St. John, April 12, 1822, to obtain evidence to justify himself. The ship foundered, and Father Ffrench lost his library and papers, but reached Newport, R. I., in the long boat. He went to Boston and Eastport, 1826, and then sailed to St. John. He there printed "A short Memoir, with some documents in vindication of the charges made by malicious persons against the character of the Rev. Charles Ffrench, addressed to the Roman Catholics of British America and the United States." In 1826 he entered the diocese of Boston, and was appointed to take charge of souls at Eastport, in Maine. From Eastport as a centre he extended his labors in many directions, becoming an indefatigable travelling missionary. Later he visited Quincy and Newburyport, Mass., was resident pastor of Portland from 1827 to 1839; built St. Dominic's Church, which was dedicated by Bishop Fenwick, Aug. 11, 1833. He was pastor of Dover, N. H., in 1828, when he built St. Aloysius' Church.

In 1879, during my last episcopal visit to Macopin (now Echo Lake), New Jersey, I found an old memorandum stating that "the church of St. Luke, Macopin (now known as St. Joseph's, Echo Lake), received its first blessing Nov. 13, 1829. The Rev. Charles Ffrench, and its pastor, Rev. Francis O'Donoghoe, attended the ceremony."

Father Ffrench was a convert, a cousin of Lord Ffrench, and the son of a Protestant minister in Galway. His brother

Edmund also became a convert, and was made Bishop of Kilmacduagh and Kilfenora (1824-1852).

Father Ffrench was pastor of Greece, N. Y., in 1845. He went to Lawrence, Mass., in April, 1846, built church and school, and labored in that parish, of which he was founder, until his death. From Lawrence he also ministered in 1847 to the Catholics of Andover and Methuen, Mass.

He died at Lawrence, Jan. 5, 1851, aged eighty-five years, in the fifty-second year of his priesthood. A recent Life, still in MS., thoroughly vindicates his character, and refutes various charges that had been made against him.

POWER, VERY REV. JOHN, V.G.

Father John Power was born June 19, 1792, at Roscarberry, County Cork, Ireland. He made his theological studies at Maynooth, and was a classmate of Father Mathew, Archbishop McHale, and other distinguished men, and one of the first, if not the first, of the sons of Maynooth who came to this country.

He was professor in the Seminary at the Cove of Cork, and curate at Youghal. At the request of the trustees of St. Peter's, New York, he came to America in 1819. He was appointed pastor of St. Peter's, 1822, and shortly after was named vicar-general and administrator of the diocese. (See Archbishop Bayley, pp. 101, 102.)

Father Power was a man of great learning, piety and talent, —a ready extemporaneous speaker, and a good writer. Evidently he was very much thought of by the Catholics of this city, as he was called upon, on all prominent occasions, as their spokesman and representative. He published some works of devotion, a translation of part of the Royaumont Bible, and a catechetical History of the New Testament. His controversy with Parson Brownlee, in which Father Levins also took part, was much spoken of at the time, and long remembered. He was a man of great benevolence and sweetness of character, and universally esteemed. (See Freeman's Journal, April 21, 1849,

p. 5.) Cardinal McCloskey used to speak of him with great affection and veneration.

Father Power departed this life April 14, 1849.

BULGER, REV. RICHARD.

Father Richard Bulger, born in Kilkenny, Ireland, studied in Kilkenny College, under Dr. Kelly, afterwards Bishop of Richmond, and was ordained by Bishop Connolly in 1820. He labored on the missions throughout all the northern part of New Jersey, Long Island and Staten Island. In 1820 and 1822 he was stationed at Paterson; at St. Peter's, Barclay Street, in 1821; and at St. Patrick's, at intervals, 1820-24. He also officiated in Albany and Utica in 1822-23.

In those days, in order to accustom the people to go "out of town" to the new church (St. Patrick's), service was held in it and in St. Peter's on alternate Sundays. (See Archbishop Bayley, pp. 96-97.)

He is said to have built the first church in Paterson, in 1821. (V. Rev. J. M. J. Lynch, "A Page of Church History," p. 18.) He became pastor of St. Mary's, Albany, in 1822, and of St. John's, Utica, Feb. 1, 1823. During the summer of that year he was transferred to St. Patrick's Cathedral, to assist Bishop Connolly.

Many stories are told of his missionary labors, hardships, and zeal, in New Jersey and through the present diocese of Albany. He was very genial and of a sunny disposition, and much beloved.

Father Bulger died Nov. 27, 1824. "Consummatus in brevi, explevit tempora multa."

LARISCY, REV. PHILIP, O.S.A.

Father Philip Lariscy was born in Tipperary, Ireland, in 1782, and early in life entered the Augustinian Order. After his ordination he came to this country, from Cork, and was stationed at St. Augustine's, Philadelphia. He next went to Boston, where he built St. Augustine's, now used as the mortu-

ary chapel in St. Augustine's Cemetery, South Boston. He was adopted into the diocese of Boston by Bishop Cheverus in 1818, and is described as "one of the 'roving' priests of the early part of this century, a man of abundant energy, zealous, untiring, but somewhat rough and fierce. He talked Irish well, and was in great demand. He travelled all over New England. In New Bedford he found a few Catholics, one of whom named Clune gave a piece of property for the building of a church, at Father Lariscy's suggestion. This was the first church, or rather chapel, built by Catholics in the present diocese of Providence." (Rev. Austin Dowling, *Hist. of Diocese of Providence.*)

Father Lariscy afterwards came to New York, and is stated to have said the first Mass in Brooklyn, as also the first Mass in Paterson, N. J. In 1822 he visited the missions on the Hudson, and in Staten Island, and also officiated in Paterson.

Father Lariscy died at St. Augustine's, Philadelphia, on the 6th of April, 1824, aged forty-two years, and was buried in the little churchyard, in the rear of the church, known as the Garden Graveyard, on Crown Street.

McAULEY, REV. AWLY.

Father Awly McAuley was born in Ireland, of the house of McAuley of Temora, parish of Frankford, Kings County, diocese of Meath. He became parish priest of Frankford, in his native diocese, in 1820; but resigned, and went to Parma, where his brother, Count McAuley, was chamberlain to the Empress Maria Louisa.

He next came to this country, and officiated in Brooklyn, at St. James' Church, 1822-23. Father McAuley afterwards returned to Ireland, was made administrator of Moyvore, and then of Castledown Geoghegan, in the diocese of Meath.

Father McAuley died in 1824.

In Dean Cogan's *History of the Diocese of Meath* the name is written Awly Magawly.

O'REILLY, REV. PHILIP, O.P.

Father Philip O'Reilly, born in Scabra, Co. Cavan, Ireland, and educated in Bologna, Italy, labored on the missions in New York and New Jersey for nearly forty years. He was stationed in Utica from Aug. 14, 1829, to Nov. 30, 1830; was at Newburg in 1830-32 and '37. He was the first resident pastor of Newburg.

Father O'Reilly built the church at Cold Spring, which was dedicated by Bishop Dubois, Sept. 21, 1834. He received handsome donations towards the building of the church from the non-Catholics of the neighborhood; e.g., Mr. Gouverneur Kemble gave the site, and made generous contributions of money, greatly to the horror of certain wise citizens, who denounced such action in the newspapers as "abetting the idolatry of the Mass."

He was also stationed in Poughkeepsie from 1834 to 1835. In 1838 he went to Paterson, N. J., where he remained until 1845. Thereafter he labored at St. Peter's, Troy, etc., in the newly established diocese of Albany.

Father O'Reilly was very eccentric,—the "mad" Phil O'Reilly of tradition. Cardinal McCloskey used to relate that Father O'Reilly had a great liking for military matters, and could recite from memory the whole history of Napier's Peninsula Wars. He was a large and powerfully built man, of commanding presence, good family, and many brilliant social qualities. Before he came to this country, he is said to have been chaplain to the Duke of Norfolk. (Dean McNulty, History of the Catholic Church in Paterson, N. J.)

Father O'Reilly died at St. Bridget's Church, Dec. 7, 1854.

SHANAHAN, REV. JOHN.

Father John Shanahan was born in Kilkenny, Ireland, in 1792. His theological studies were made at Mt. St. Mary's College, and he was ordained in 1823, by Bishop Connolly.

Father Shanahan was appointed missionary to the whole

state of New Jersey, with Paterson as a centre, that is, that portion of New Jersey which was then included in the diocese of New York, and which extended from Jersey City to the neighborhood of Trenton. He was stationed at Troy from 1830 to 1842; attended Lansingburgh, etc.; and held the first Catholic service in Hoosick (in 1834-36), in a Baptist church for want of other accommodation. (See *History of Rensselaer County*, by N. B. Sylvester, p. 380.) Father Shanahan seems to have built the first church in Troy, namely, St. Peter's, N. 2d and Hutton Streets, a frame structure, 60×40, and later he enlarged it. Father Shanahan from 1830 to 1834 also made excursions into Vermont, to attend to the Catholics in Bennington. In 1843 he was stationed at Deerfield, Oneida Co., and Little Falls, Herkimer Co., and was with Father Moran in Newark, from Jan., 1846, to May 9, 1848. He then became assistant to the Rev. George McCloskey, at the Nativity, where he remained up to 1849.

In 1849 Father Shanahan went to California, and we find the following notice in Gleeson's *History of the Catholic Church in California*, Vol. II., p. 250:

"The first pioneer missionary who settled down in the country north of the city of Sacramento was the Rev. Father Shanahan, who, upon losing the entire use of his sight, was obliged to retire from the field of his labors. Father Shanahan lived in the city of Nevada, and attended to the wants of the mining localities. His life may be best imagined from the fact that he had no regular church, and had to be constantly on foot—moving among his people, and performing the offices of religion in the rude huts of the miners. It is to him that Grass Valley is indebted for its first ecclesiastical structure,—a little wooden shanty,—completed by his successor, the Very Rev. T. J. Dalton, the vicar-general of the diocese."

Even after he had become blind, in 1863, Father Shanahan continued to say Mass, hear confessions, etc. After his return from California, in 1854, he resided at St. Peter's, where he departed this life, August 8, 1870, aged seventy-eight years.

SMITH, REV. JAMES M.

Father James Smith was ordained at Emmitsburg in 1824. He was stationed at St. Peter's, New York, as assistant and pastor from 1827 till Oct., 1831. He died at sea on his way to Europe for his health, early in 1832.

CONROY, REV. JOHN.

Father John Conroy was ordained by Bishop Connolly in 1825, and was stationed at St. Patrick's Cathedral for over twenty-five years, with short intervening intervals,—from April, 1825, to 1851 or '52. In 1826 he attended the Catholics of Paterson, residing however in New York. He was timid in the pulpit, and not a good preacher, and occupied himself with the routine duties of an assistant. He also attended Bellevue Hospital for several years, beginning in 1840, and likewise Calvary Cemetery from 1851 to '52, when he became assistant to Father Moran at St. John's Church, Newark.

In 1856 he was again in New York, assisting at St. Columba's. He died July 4, 1859, aged sixty-five years.

Father Conroy was uncle to the late Bishop of Albany.

VARELA, VERY REV. FELIX, D.D.

Father Felix Varela was born in Havana, Cuba, Nov. 20, 1788. In 1811 he was ordained by the Bishop of Havana, Mgr. Espada y Landa. His studies were made with such success that he was appointed Professor of Philosophy in the College of San Carlos in his native city. His course of philosophy was published in Latin and in Spanish.

Father Varela was elected Representative of Cuba, in the Cortes at Madrid, but on the overthrow of the constitutional government he was proscribed, and in 1823 came to the United States, arriving in New York, Dec. 17 of that year.

After devoting some months to the study of English, he served as assistant at St. Peter's, from 1825 till 1827. Later he bought Christ Church from the Episcopalians, and from this

two others sprang very soon,—i.e., the Church of the Transfiguration and St. James'. He was pastor of Christ Church, 1827 to '35, and of the Transfiguration (then in Chambers Street) from 1835 till 1853.

Father Varela was noted for his great charity to the poor, and for his zeal. "It would be long to enter into any detailed account of all that Father Varela did as pastor of Transfiguration Church. . . . It was then he displayed that extraordinary charity, zeal, and unbounded, absolute self-denial which made him so conspicuous and universally loved and respected; when everything he had, money, his watch, his spoons, his clothing, even the coverlets of his bed, which he on one occasion gave away through the window, to avoid the scolding of the house-keeper, passed to the hands of the poor. It was then, also, he founded what was called the Half-Orphan Asylum, which he started with eight hundred dollars given him by a lady of his parish." (J. Rodriguez.)

Together with Dr. Pise he edited the "Catholic Expositor," and labored in the same way with Father Levins. A great many articles from his pen appear in the New York Weekly Register, Vol. I.

Father Varela died Feb. 18, 1853, at St. Augustine, Fla., whither he had gone to regain his health. He received the last sacraments from Father Aubril, S.P.M., and died a most edifying death.

(See letter of Rev. Stephen Sheridan to Archbishop Hughes, from St. Augustine, and published in the Freeman's Journal, March 12, 1853, p. 4. See also a good notice of this holy priest in the Freeman's Journal of March 19, p. 485. Item, see the article in the American Catholic Quarterly Review, July, 1883, by José Ignacio Rodriguez, who wrote in Spanish a life of F. Varela, New York, 1878, pp. 448.)

McNAMARA, REV. MICHAEL.

Father Michael McNamara was born in Limerick, Ireland. He labored on the mission at Rochester, etc., where he built a church and resided from 1825-1832.

He died at Chili, near Rochester, Aug. 30, 1832, aged thirty-nine years. Archbishop Bayley gives somewhat different dates (p. 133). (See also Shea's *Hist. C. Church*, III., p. 201; and Bishop Timon.)

LEVINS, REV. THOMAS C.

Father Thomas Levins was born in Drogheda, County Louth, Ireland, March 14, 1789, of Patrick and Margaret Levins. He made his studies at Clongowes and Stonyhurst and was admitted into the Society of Jesus.

On May 20, 1822, he sailed for New York, on the "Mary," Captain West, and arrived here July 14 or 15.

Father Levins was at Georgetown from July 22, 1822, until March 6, 1825. On the invitation of the Rev. Dr. Power, he came to New York, March 13, 1825, and officiated at St. Peter's—then at St. Patrick's, until Oct. 16, 1834.

On account of his asperity and want of amiability of character, says De Courey, p. 403,—although always irreproachable otherwise in conduct, he became involved in difficulties with Bishop Dubois, and was forbidden to exercise his priestly functions. The trustees, in the spirit of opposition, placed him in charge of the Free School. To avoid unseemly strife, Father Levins voluntarily withdrew, and later on made his submission, and was restored, in 1841, by the Bishop, and appointed to St. John's Church, Albany. He was at that time in the hands of an oculist,—his sight having become impaired; he accordingly resigned his parish, Nov. 22, 1841, and obtained permission to say Mass privately at St. Peter's, on Sundays and holydays. Father Levins was a learned and vigorous writer, gifted with "great mathematical talent, skilful as a lapidary, a thorough theologian and able controversialist." He was twice appointed on the Board of Examiners of the Cadets at West Point Military Academy, and displayed both great theological learning and ability as a logician, in a controversy with Bishop Hobart of the Episcopal Church.

He died of paralysis (he had been attended by Dr. Pise), May 5, 1843, aged fifty-four years, or fifty-one, according to

the Freeman's Journal of 1843, p. 357, an immense concourse being present at his funeral.

WALSH, REV. HATTON, O.S.A.

Father Hatton Walsh was pastor of St. Mary's, New York, May 14, 1826, until Sept., 1828. We have still the sermon preached by him at the dedication of that church, reprinted at the Golden Jubilee in 1876. He remained in charge of St. Mary's for two or three years, and was succeeded by Father Luke Berry, retiring later, it is said, to an Augustinian convent in Drogheda.

Father Walsh was also at St. John's, Utica, from Dec. 19, 1828, to Nov. 24, 1829. He then returned to his native country, and continued to exercise his zeal in the holy ministry until his death, which occurred at Drogheda, Ireland, Dec. 7, 1854. (V. Rev. Dr. Lynch.)

DUBOIS, RIGHT REV. JOHN, D.D.

Right Rev. Bishop Dubois was born August 24, 1764, in Paris. His preparatory studies were made at the College of Louis le Grand. Among his teachers there were the Abbés Delille and Proyart, and among his companions were the famous Desmoulins and Robespierre.

He made his theological studies at the Oratorian Seminary of St. Magloire, and at the Sorbonne, and was ordained Sept. 22, 1787. He was appointed assistant in the parish of St. Sulpice, and chaplain to the Hospice des Petites Maisons, Rue de Sèvres, under the Sisters of Charity.

Father Dubois arrived in America (at Norfolk, Va.), Aug. 1791. He was appointed to the missions in Maryland, and was stationed at Frederick in 1794, laboring also in Norfolk, Richmond, Alexandria, etc. For a long time he was the only priest between Baltimore and St. Louis. He founded Mt. St. Mary's, in 1808. (See Clarke's Lives, I., pp. 421-428.)

Bishop Dubois was consecrated Bishop of New York, by Archbishop Maréchal, in the Baltimore Cathedral, Oct. 29,

1826, being then sixty-two years old. At that time New York City is said to have contained 3 churches, 6 priests, 35,000 Catholics; and the whole diocese, 8 churches, 18 priests, 185,000 souls.

(For an account of his episcopal labors, see Clarke (l. c.) and Shea, C. C., Vol. III., pp. 192-205; 495-522.)

He was endowed with a strong character, was inured to hardships, and he subordinated his whole life and all his faculties to an indomitable sense of duty.

Bishop Dubois departed this life Dec. 20, 1842, in the fifty-fifth year of his priesthood, and was buried in a spot selected by himself, under the pavement immediately in front of the main entrance to the old Cathedral.

MAGUIRE, REV. TIMOTHY.

Father Timothy Maguire was assistant priest at St. Mary's, New York, during the years 1826, '31 and '34. He labored in Buffalo in 1837. After the old St. Mary's, in Sheriff Street, originally the Sixth Presbyterian Church, was destroyed by fire, Nov. 9, 1831, Father Maguire leased a small wooden structure on Grand Street, between Pitt and Willett, which had been erected by the Episcopalians, in 1824, as the Church of All Saints. The site of the present St. Mary's, on Grand Street, was purchased Nov. 25, 1831, the cornerstone blessed by Bishop Dubois, April 30, 1832, and the church solemnly dedicated by the same prelate, June 9, 1833. The Rev. William Quarter was named pastor, the Rev. T. Maguire acting as his assistant. He is next mentioned as pastor in Waddington, in 1839, and as attending South Amboy and Somerville, in New Jersey, in 1841.

SALMON, REV. JAMES.

Father James Salmon was born in the province of Connaught, Ireland, in the year 1784, and was ordained in June, 1819. He is described as "tall, thin, and dark-featured, somewhat advanced in years [at the time of his ordination], and of a stern disposition." He labored on the missions of Kingston,

Upper Canada, before coming to the United States. The Catholics of that time still cherished certain non-Catholic ideas, e.g., that of hiring a clergyman at a salary fixed by themselves, and retaining or dismissing him at will. Father Salmon resented this estimate of his functions, and his pastorate was stormy. He began to build a stone church on the site of the present Cathedral of Ogdensburg, but not living harmoniously with his parishioners, and becoming involved in difficulties, withdrew to a farm at Waddington. In 1826 Mr. Waddington of New York gave fifty acres, at the village of the same name, for a church, and Father Salmon began the erection of a log church on the premises. This was then the parish church, Ogdensburg was the out-mission. Father Salmon resided at Waddington from 1827 onward, and died peacefully on his farm, July 12, 1835. He was buried at St. Regis. (Rev. J. T. Smith, *Hist. of Ogdensburg*, pp. 80-89.)

BERRY, REV. LUKE.

Father Luke Berry was born in the parish of Tubberclare, County of Westmeath, in 1796. After making his classical studies in Ireland, he entered Mt. St. Mary's College and Seminary, and was ordained at the Cathedral, New York, Jan. 1, 1827. He was the first priest ordained by Bishop Dubois. From the time of his ordination till September of that year he was stationed at the Cathedral, then labored for a short time in Utica, and from 1828 to 1831 was pastor of St. Mary's. (See Mr. Shea's *Churches*, p. 486.)

On the 9th of November, 1831, a burglar entered the church and failing to find any treasure, or influenced by malice, set the building on fire. Nothing was rescued but the iron safe. This misfortune, with other previous troubles, caused the pastor's death. He was a very zealous and energetic priest, a fervid and practical preacher, and noted for his success in making converts.

Father Berry died Dec. 7, 1831, aged thirty-five years.

WALSH, REV. JOHN.

Father John Walsh was born in the year 1785. He was educated at the Seminary at Montreal, and ordained September, 1827, by Bishop Dubois. He was stationed as assistant at the Cathedral from Nov. 4, 1827, to June 26, 1829. He was appointed pastor of St. James' Church, Brooklyn, 1829, and was regarded by many of the old Catholics of Brooklyn as the real founder of that mission. Besides St. James', he attended the Catholics of Flushing, Sag Harbor and Staten Island. He resigned the pastorate of St. James' in August, 1841, and for many years (from 1844) was stationed at Harlem.

His assistants at St. James' were the Rev. James Dougherty, Rev. Philip Gillick, Rev. Patrick Danaher and Rev. James McDonough. He was succeeded by the Rev. Charles Smith.

Father Walsh died in Harlem, Aug. 8, 1852, aged sixty-seven years.

Bishop Byrne, in remarks at the funeral, said that for nearly thirty years he had been a zealous and efficient priest. Bishop Dubois, who ordained him, had previously affirmed of him, years before, that of all the clergy of the diocese Father Walsh was "*primus inter optimos.*" From the Cathedral in New York, where he had served as assistant, he was sent to form a new mission in Brooklyn, about 1830, where there were then few Catholics and only one church. For some ten years or so, until 1841, he labored throughout the whole extent of Long Island, building various churches, and then resigned his charge in order to become a Trappist, in Mount Melleray, Ireland. But his love for souls led him back again to missionary life, and he became pastor of St. Paul's, Harlem, where he remained till death, August 8, 1842. The funeral took place from the Cathedral. (See Freeman's Journal, August 14, 1852, p. 4.)

SCHNELLER, REV. JOSEPH A.

Father Schneller was born in Austria, came to this country at an early age, and was ordained in this city by Bishop Dubois,

Dec. 24, 1827. His first mission was that of assistant rector in St. Mary's Church, Albany. In 1828 he was stationed as assistant at St. Peter's, New York; at Christ Church, in Ann Street, 1833-35, at which latter date that church was closed; and at St. James', then newly built, 1835-'37. With the Rev. T. C. Levins as his assistant, he edited the New York Weekly Register, from Oct. 5, 1833, to 1836.

He was pastor at St. Mary's, Albany, 1838-'46. He then became pastor of St. Paul's, Brooklyn, remaining in charge till his death.

He collected funds for the erection of a church in New Brunswick, and helped to plant Catholicity in that part of New Jersey. The church in New Brunswick was blessed Dec. 19, 1831.

Though somewhat brusque and eccentric, he is still remembered as a pious priest and a man of sterling worth. He was one of the editors of the first Catholic paper published in New York City, the New York Weekly Register and Catholic Diary, and by his vigorous and logical articles he did much to champion the Faith and refute the innumerable calumnies and prejudices against Catholicity which were then prevalent. During Father Schneller's pastorate at St. Paul's, the famous Know-Nothing Riots, fanned by the fanaticism of the so-called Angel Gabriel—a noted street preacher—occurred. The pastor's firm attitude and the determination of the parishioners to defend their church had their effect, and the threatened attack was never made. (See Memorial of St. Paul's Church, Brooklyn, by Rev. W. H. Tole, 1888.)

While in Albany, at St. Mary's Church, Father Schneller engaged in a controversy with Rev. Dr. J. N. Campbell, pastor of the First Presbyterian Church in that city, and refuted his pamphlet, entitled "Papal Rome." He also published a Reply to the Rev. Dr. Sprague's pamphlet, "Protestant Christianity compared with Romanism."

Father Schneller died Sept. 18, 1862, and was succeeded in St. Paul's by the Rev. Robert Maguire.

PARDOW, REV. GREGORY BRYAN.

Father Gregory Pardow was born in Warwickshire, England, Nov. 9, 1804; educated at St. Mary's College, Baltimore, and ordained by Bishop Dubois, Sept. 8, 1829. He was named the first pastor at Newark, N. J., 1829 to 1832, and was also stationed in Albany in 1836 and '37.

He was an elegant writer and preacher, but of delicate health, and died in the prime of life, April 24, 1838, aged thirty-four years.

O'DONAGHUE, REV. FRANCIS.

Father Francis O'Donaghue was born in Killarney, Co. Kerry, Ireland, in 1791. In 1817 he was ordained priest, and emigrated to this country in 1821. He labored in North Carolina, being the first clergyman permanently stationed in that State, in 1823 and '24, and the latter year began a church in Washington, D. C. He finally left the diocese of Baltimore in 1826, and was appointed pastor of Paterson, Macopin, etc., Nov., 1829. He was stationed at Salina, in 1832, '33, and purchased from the Methodists of Auburn, in June, 1834, a church which was called the Church of the Holy Trinity, dedicated by Father Power, V.G., Oct. 23, 1834. He also built a church in honor of St. Francis de Sales, at Geneva, dedicated Oct. 26, the same year. He remained at Geneva from 1834 till '37.

Father O'Donaghue died at Lynchburg, Va., Dec. 30, 1845.

MERTZ, REV. NICHOLAS.

Father Nicholas Mertz is said to have been born April 26, 1764, at Bondorf, in the diocese of Treves. He was ordained March 13, 1791, by Mgr. Charles Aloysius von Konigsick of Cologne, and came to America in 1807-8, in order to become a Jesuit. He was received into the diocese of Baltimore in 1811, and for three years afterwards was stationed at Conewago. He was also pastor of St. John's Church, Baltimore. He returned to Europe, where he remained from 1826 to 1827. In 1829

he was again in this country, at Buffalo, where he labored as pastor until 1837.

From 1837 till 1844, Father Mertz was stationed at Eden, N. Y.

In 1841 he celebrated his golden jubilee; for thirty-three of the fifty years he labored in the missions of America; viz., fifteen in Baltimore, three at Conewago, eight at Buffalo, and seven at Eden.

He was much esteemed by Archbishop Carroll.

Father Mertz died Aug. 10, 1844.

SMYTH, REV. CHARLES.

Father Charles Smyth was stationed at New York, June 24, 1827, and at Albany in 1830.

From 1833 to 1836 he attended Schenectady, and in 1837 to 1838 was at China. The following years, 1839-'41, he was stationed at Buffalo, still attending China, and was afterwards appointed to St. James', Brooklyn, where he labored from 1842 to '47, and enlarged the church to its actual size. He finally entered the diocese of Boston, was stationed first at Eastport, Maine, and later at Chelsea, from which he also attended Lynn. He bought or built churches in both places.

He died Jan. 4, 1851, and on Jan. 6 was buried at Cambridge.

QUARTER, RIGHT REV. WILLIAM, D.D.

Bishop Quarter was born Jan. 24, 1806, at Killurine, Kings Co., Ireland. There have been more than twenty priests in his family. His preparatory studies were made at Tullamore, and at the Messrs. Fitzgerald's school.

Father Quarter made his theological studies in Mt. St. Mary's, Emmitsburg. Besides his brother, Father Walter, a third, James, was preparing for the seminary when he died.

He was ordained priest Sept. 19, 1829, by Bishop Dubois, and in 1830 was appointed assistant at St. Peter's, New York. On June 9, 1833, he was made pastor of St. Mary's, where he

remained till April, 1844. In both places he introduced the Sisters of Charity to take charge of the schools.

Father Quarter was named first bishop of Chicago, six other American bishops being preconized in the same consistory, and was consecrated March 10, 1844, the same day and place with Bishop Byrne of Little Rock and Cardinal McCloskey.

He did a great deal towards building up the Church in Chicago by securing property for institutions, churches, etc., so that the value of these purchases has been estimated at millions. (See notice of the Bishop, and especially of his brother Walter, in the *Freeman's Journal* of Dec. 26, 1863, p. 5; and *Clarke's Lives*; Shea, C. C., Vol. IV., pp. 225-233.)

Bishop Quarter departed this life in Chicago, April 10, 1848.

CUMMINS, REV. DR. MICHAEL.

Father Michael Cummins was stationed at Utica, from Dec. 30, 1829, to March, 1830. Before coming to this country he exercised the holy ministry in Paris, but left France on account of political troubles. Failing health obliged him to leave Utica, and he returned to Europe, where he died in 1832. (V. Rev. Dr. Lynch.)

MCCAHILL, REV. JAMES B.

Father James B. McCahill was stationed at Utica, 1830, and labored in St. John's Church there from 1831 till 1833. He came to this country with Dr. Cummins, and was his assistant at Utica. During his pastorate, the Asiatic cholera broke out in 1832, and Father McCahill distinguished himself very much by his remarkable zeal and courage. He returned to New York during May, 1833. He also attended Carthage in 1833.

O'REILLY, RIGHT REV. BERNARD.

Bishop Bernard O'Reilly was born in Longford, Ireland, in 1803. He embarked for this country Jan. 17, 1825, and

made his theological studies in the seminary at Montreal, and at St. Mary's College, Baltimore.

Father O'Reilly was ordained priest Oct. 15, 1831, by Bishop Kenrick, of Philadelphia.

He was appointed assistant at the Cathedral, New York, and remained there during the years 1831-'33. He was noted for his zeal during the cholera epidemic that raged in New York in 1832.

He was made pastor of Rochester, Dec., 1833, and attended the Catholics of Auburn, Niagara Falls, etc. In 1847 Father O'Reilly was appointed Vicar-General of Buffalo, and was consecrated the second Bishop of Hartford on the 10th of November, 1850.

Bishop O'Reilly introduced the Sisters of Mercy into Rhode Island and Connecticut, and defended them against a mob in 1855. (See Clarke's Lives, Vol. II., p. 400; item, Memoir written by the Very Rev. William O'Reilly, V.G., in the Catholic Almanac for 1857, pp. 294 et seq.)

Bishop O'Reilly perished at sea while returning from Europe, Jan., 1856, in the ill-fated "Pacific."

DUFFY, REV. PATRICK.

Father Patrick Duffy was stationed at Greenwich Village (now neighborhood of St. Joseph's Church, Sixth Avenue and Waverly Place) from 1831 till 1833. He died there Feb. 5, 1833.

TERWOOREN, REV. JAMES.

Father James Terwooren, a native of Westphalia, was educated at the Propaganda, and was ordained by Bishop Dubois in Albany, in St. Mary's Church, on June 11, 1832. The assistants at the Mass were Rev. Charles Smith, rector of St. Mary's, deacon; Rev. John Shanahan of Troy, sub-deacon; and Rev. P. O'Reilly of Newburgh, archdeacon. At the end of the Mass the Bishop preached on the gospel of the day, John iii. 16.

Father Terwooren labored on the missions in the western part of the State.

MARCOUX, REV. FRANCIS.

Father Francis Xavier Marcoux, son of Francis Marcoux and Josepha Rainville, was born at the Cedars (Cèdres), Canada, Dec. 20, 1805; ordained March 6, 1830; curate at Sault Saint Louis; 1832, missionary at St. Regis; and subsequently for many years was the spiritual director of the St. Regis tribe of Indians. (Freeman's Journal, Sept. 5, 1846, p. 75; Shea's Catholic Missions, p. 346.) Mr. Shea, writing in 1855, vindicates the zealous missionary from the scurrilous attacks made against him and "founded simply on prejudice."

MORAN, VERY REV. PATRICK, V.G.

Father Patrick Moran was born in Loughrea, Ireland, in 1798, and received his education at Mt. St. Mary's. He was ordained priest by Bishop Dubois, Nov. 9, 1832, and was appointed on the mission on Long Island. In November, 1833, he was made pastor of St. John's, Newark, succeeding Father Patrick Rafferty. He enlarged St. John's Church several times, acted as its architect, designing the façade of the present structure, making many, if not all, the interior ornaments with his own hands, and had the church consecrated, the first in New Jersey. Father Moran was the first Vicar-General of Newark, and was pastor of St. John's for thirty-three years, until his death, July 25, 1866. He is buried in St. John's Cemetery, Newark.

Father Moran was a good and faithful priest, and the Freeman's Journal of Aug. 4, 1866, says, *inter alia*: "No notice we could write would do justice to the earnest and gentle character of Father Moran. He was sedulous in the discharge of his duties as a pastor, watchful of what might promote religion, and fond of his library and books. Of a highly cultivated mind, he had a most playful and exquisite wit, but it was of that rare kind that never offends charity."

Archbishop McCloskey, Bishop Bacon, and a great many priests attended the funeral. Bishop Bayley preached amid the tears of his hearers, weeping himself. A sketch is given in the *Freeman's Journal*. The following extract is characteristic both of Archbishop Bayley, Father Moran, and Bishop Bruté—"whose spirit was in his pupil, and continued so until the end"—viz.: "Father Moran's systematic habits, the care and devotion with which he recited the divine office, the earnestness with which he prepared children for the first reception of Holy Communion and the Sacrament of Confirmation,—his reverence for the house of God and His sanctuary—all showed what an influence that saintly man [Bishop Bruté] had upon his disciples."

St. John's Church, Newark, is one of the oldest Catholic churches in the State of New Jersey. The present church, consecrated in May, 1858, is the fourth structure on that site. The succession of pastors and assistants, until 1866, in this nursery of Catholicity in New Jersey, is as follows:

Pastors:

Rev. Gregory Pardow, 1829-32. He finished the first church, 1829.

Rev. Matthew Hérard, from Oct. 7, 1832, to Oct. 6, 1833.

Rev. Patrick Rafferty, Oct. 13 to Oct. 25, 1833.

V. Rev. Patrick Moran, Nov. 3, 1833, to July 26, 1866.

Assistants:

Rev. Francis Guth, 1837; Rev. William Bacon, 1838.

Rev. Roderick Ryder, Jan. to Oct. 31, 1838.

Rev. Francis Farrel, 1839; *locum tenens* for a year, during the absence of Father Moran at the College of Lafargeville.

Rev. Valentine Burger, June, 1845.

Rev. Francis Donohue, July, 1845, to Jan., 1846.

Rev. John Shanahan, Jan., 1846, to May, 1848.

Rev. John Callan, May 18, 1848, to April, 1849.

Louis Dominic Senez, Sept., 1849, to March, 1850.

Rev. J. Conroy, 1852.

Rev. Michael Maginn, June 1, 1853.

Rev. Robert Hubbersty, 1854.

Rev. Dominic Castet, 1858.

Rev. Edward McCosker, 1860.

Rev. Patrick Byrne, 1861.

Rev. James Moran, 1863-66.

QUARTER, REV. WALTER J.

Father Walter J. Quarter was born in 1812, at Killurine, Kings Co., Ireland. He was educated at Chambly, and at Mt. St. Mary's, and was ordained priest by Bishop Dubois on the 28th of April, 1833. From 1833 till 1838 he served on the mission in Utica and Jersey City.

After his Rt. Rev. brother William's death, in 1848, Father Quarter was made vicar-general and administrator of Chicago, but returned later to New York, and became pastor of St. Lawrence's Church, East 84th Street, Yorkville. He completed the brick church begun by Rev. E. J. O'Reilly, and had it blessed by Father Starrs, V.G., on June 11, 1854, in honor of St. Lawrence O'Toole, Bishop of Dublin, who died in France, Nov. 14, 1180. Father Quarter instituted the parochial schools, which have been in existence now nearly half a century. He was a man of a practical turn of mind, and so rendered distinguished services to religion.

Father Quarter departed this life Dec. 15, 1863. (Shea, Churches, pp. 475-8.)

O'BIRNE, REV. JOHN.

Father John O'Birne was assistant at St. Mary's in 1834, after the departure of Father Maguire, and was succeeded in turn by the Rev. Patrick Danaher.

STASIEWICZ, REV. W.

Father Stasiewicz was at St. Mary's, New York, for about six months, 1833-34.

KELLY, REV. JOHN.

Father John Kelly was born in Trillick, parish of Killykerry, County Tyrone, Ireland, March 27, 1802. His mother was noted for her remarkable evenness of temper.

He grew up in piety, teaching catechism regularly in the chapel of Maheralough, and making frequent pilgrimages to the renowned Lough Derg. He was president of the Rosary Society at fifteen, and director of the Way of the Cross, and, for several years before he entered the seminary, used to give catechetical instruction even to the adults of the parish, at the request of the pastor, who was very infirm and sickly. When the young catechist left for the seminary, in 1823, it seemed as if a well-beloved curate had been removed from amongst them.

Father Kelly came to America in 1825; was admitted to Mt. St. Mary's in 1826, and joined the Jesuits, in Frederick, in 1828. But his health failing, he returned to the "Mountain," in '30 or '31, and was ordained priest Sept. 14, 1833, by Bishop Dubois. He was appointed to St. Patrick's Church, New York, where he remained till May 8, 1834.

In the autumn of 1834 Father Kelly was appointed to a mission in the northeastern part of New York, comprising a territory about half as large as all Ireland. He said the first Mass at Saratoga Springs, in the house of John Costigan.

In 1836 Father Kelly was at Sandy Hill and Saratoga; was pastor of St. James' Church, Albany, from 1837 until 1841, when he left for Africa. He sailed for Liberia with Bishop Barron, Dec. 21, 1841; but left that country, in a dying condition, in 1844. He then came to Jersey City, where he was appointed pastor of St. Peter's, Nov. 12, 1844, with a parish of about 500 souls. He remained in charge of this parish till death, meanwhile building churches and starting new parishes in various parts of his large mission, e.g., at Hoboken, Hudson City, Bergen Point, etc. He was a most kind-hearted and charitable priest, and died poor and in debt. He

was particularly fond of encouraging vocations to the priesthood.

Father Kelly died April 28, 1866.

NEILL (OR NEALE), REV. JAMES A., S.J.

Father James A. Neill, S.J., made his studies at Georgetown, and was ordained priest Nov. 25, 1827, by Bishop E. Fenwick, the first native of this State promoted to the holy priesthood.

He was stationed at St. Peter's, New York, from Oct. 16, 1833, until the time of his death, Nov. 6, 1838.

TAXEIRA, REV. DOMINIC J.

Father Dominic Taxeira was born in the city of Funchal, Island of Madeira, in 1791. He was educated at the diocesan seminary, Funchal, and was ordained priest in 1815. He became pastor of the parish of San Gonsalo, in the suburbs of Funchal. In 1832, for political reasons, he emigrated to New York. Between 1831 and 1832, a revolution broke out in Portugal, by which the old régime, represented by the King, Dom Miguel, was overthrown, and a constitutional monarchy established under Queen Donna Maria. By this revolution all monastic orders in Portugal were abolished, and all church property confiscated. A concordat was entered into with the Holy See by which the clergy were paid as public officers. Rather than submit to such a state of affairs, and also to avoid the consequences of defending from his pulpit the old order of things, Father Taxeira was obliged to seek refuge in this country. For more than thirty years—from 1836 till 1870—he labored in St. Mary's Church, Grand Street, and St. Michael's, 31st Street,—chiefly, however, at St. Mary's. For the last few years of his life, he had permission from Cardinal McCloskey to reside in Brooklyn with his two sisters, coming over to this city on Sundays to say Mass, until 1872, when he became too infirm to make the effort. He died in his abode in Flushing Avenue, Brooklyn, Jan. 1, 1873, aged eighty-two.

years, and was buried in Calvary. (From his nephew, Dr. Matthias Figueira, Brooklyn.)

CUMMISKEY, REV. JAMES.

Father James Cummiskey studied at St. Mary's Seminary, Baltimore, and was ordained by Archbishop Maréchal, March 25, 1820.

He was pastor at "the new church," i.e., St. Joseph's, 1833-34; assistant in 1836-7. The Weekly Register of 1833-34 is loud in its praises of Father Cummiskey's zeal and activity in urging the completion of St. Joseph's Church. The marble altar, purchased in Rome by Bishop Dubois for \$3,000, and afterwards finished in this city at an additional expense of \$1,500, is spoken of in the newspaper reports of the day as destined to be the "most costly altar in the United States." Evidently the writer drew on his own experience or imagination, as finer altars, e.g., the High Altar in the Cathedral of Baltimore, given to Archbishop Maréchal by the priests of Marseilles, was much more expensive. (See account of dedication in New York Register, Vol. I., p. 390, and Dr. Pise's sermon, p. 401.)

Father Cummiskey was a brother of Eugene Cummiskey, the bookseller, of Philadelphia, and came to this diocese from Philadelphia in 1833. He used to attend St. Mary's Church, Pleasant Mills, N. J. (long abandoned). He was also at Sing Sing and Yonkers in 1840. (See Shea's Churches, p. 441 et seq.)

Father Cummiskey died at St. Columba's, April 24, 1850.

The Freeman's Journal says of him that in his zeal to propagate religion, he made great exertions to spread Catholic books in the United States, and so became more or less entangled in business enterprises, particularly with his brother Eugene. But for many years previous to his death he had disconnected himself from such transactions. About eight years before his death, he had an apoplectic stroke, settling down into paralysis, induced apparently by hardships undergone in visiting the poor laborers on the Croton Water Works (1841).

Still he labored on with the remnant of strength that was vouchsafed him, until the end. His funeral took place from the Cathedral, April 15, 1849, attended by a large number of friends, and nearly all the Catholic clergy of the city. (Freeman's Journal, April 20, 1849, p. 5.)

ROGERS, REV. JOHN.

Father John Rogers was born Dec. 24, 1808. He was educated at Chambly and the Sulpitian Seminary, Montreal, and was ordained priest in 1834, by Bishop Dubois, in the Cathedral at Montreal.

Father Rogers was stationed at Plattsburg in 1834-36; at Oswego, from 1837 till 1846, and afterwards at New Brunswick, N. J. He labored in that city and the surrounding district for forty-one years, building the handsome stone church of St. Peter, in New Brunswick, schools, etc. He was universally esteemed and beloved, and lived to celebrate the golden jubilee of his priesthood, in Oct., 1884.

Father Rogers departed this life July 9, 1887.

MCCLOSKEY, MOST EMINENT JOHN, CARDINAL.

His Eminence Cardinal McCloskey was born in Brooklyn, March 20, 1810. His preparatory studies were made in New York at Mr. Brady's school (father of James T. and Judge John R. Brady), and at Mt. St. Mary's College. At the latter institution, and then at Rome, he made his theological studies, and was ordained priest Jan. 12, 1834, by Bishop Dubois. Notice of his ordination appears in the editorial of the N. Y. Weekly Register, Vol. I., No. 17, pp. 262, 263; item, p. 324.)

When but a young priest, just beginning his career, his preaching was commended as graceful and finished.

Father McCloskey was appointed pastor of St. Joseph's, New York, and was the first president of St. John's College, Fordham, N. Y. City. He was consecrated bishop of Axiere, *in partibus infidelium* and coadjutor to the bishop of New York, March 10, 1844. He was named first bishop of Albany, May

21, 1847; archbishop of New York, May 6, 1864; and created the first American cardinal on the 15th of March, 1875. (See brief notice in the Catholic Family Almanac for 1876, pp. 38-47.) The Freeman's Journal, week after week, from '47, contains notices of his visitation, preaching, etc., in the diocese of Albany, and of the great good thus accomplished.

Cardinal McCloskey took part in the First and Second Plenary Councils of Baltimore, where his opinions carried great weight, and in the Council of the Vatican, in which he was a member of the Commission on Ecclesiastical Discipline. He brought to a successful termination the magnificent Cathedral, which he built from the water table up; also the episcopal and pastoral residences. He introduced various religious orders, e.g., the Capuchins, the Dominicans, Franciscans (for the Italian population), and urged the building of many churches, institutions, the Foundling Asylum, etc.

The Cardinal was the first native of New York State who entered the ranks of the secular clergy of this diocese. Two others preceded him amongst the regulars, namely, the Rev. Messrs. Neill and Dowling. The former was at one time a Jesuit, was stationed for a short time at St. Peter's, Barclay Street, became secularized, and was buried in the "Marble Cemetery."

The Cardinal celebrated his golden jubilee with great solemnity, on Jan. 12, 1884. (See accounts in all the Catholic and secular papers of the day.)

His health, which was feeble at the time of his jubilee, kept steadily declining from that date until his death. His last Mass was said on the Feast of the Ascension, May 22, 1884, and although permission to celebrate Mass *sedendo* had been obtained for him, he was unable to avail himself of it. For many months during this year (1885) he was extremely weak and helpless. Finally, on Rosary Sunday, it was judged expedient to anoint him, which was done by Mgr. Preston, Vicar-General (the Coadjutor being absent, representing the Cardinal at the consecration of St. Patrick's Church, Hartford). On Tuesday, Oct. 6, he received, by cable, the Apostolic blessing *in articulo*,

and the Holy Viaticum was administered. On Thursday and Friday he again received Holy Communion, and on Saturday morning, Oct. 10, at 12.45, he peacefully expired, without any agony. There were present at his death, besides his nieces, Mrs. Cleary, Miss Mary Mullen, and Miss Jennie McCloskey, of Cleveland, Mr. Frank Cleary, of Washington, Dr. Keyes, and the clergy, viz., the Coadjutor, Father Daubresse, S.J. (the Cardinal's confessor), Mgr. Preston, V.G., Mgr. Farley, Dr. McDonnell, Private Secretary (who had watched so faithfully all through his illness), Fathers Lavelle, Slattey, Lamme, Mulhern, T. J. Dunphy, of the Cathedral, Catherine Casey the housekeeper, who had served so devotedly for many years, Mary Furey, Matthew Walsh the butler, Mr. Hart, Christopher Cowley the coachman, Willie McLoughlin the sacristan, Maggie, and in fine, all the household, with Sister Lucretia, Infirmarian from Mt. St. Vincent, who had also attended Mother Regina and Mother Jerome in their last illness. Father Daubresse kept repeating the prayers from the Ritual. Finally, the breathing became less frequent and more labored, and, finally, without a sigh, His Eminence quietly passed away. All the clergy gave the absolution in turn, as prescribed by the Ceremonial, and then withdrew.

The body was brought down to the back parlor at 10 o'clock the next (Sunday) morning, having previously been embalmed according to the arterial system, and robed in violet cassock, rochet and mozetta, with the scarlet berretino and beretta; and was placed on a catafalque, with four large candles at the four angles, holy-water vase at the feet, and crucifix with lights on an altar at the head. Sisters of the various communities recited the Rosary almost continuously during Sunday and Monday, day and night, until Tuesday morning. Each afternoon, at 4 P.M., the Vespers of the Dead were recited, followed by Matins and Lauds, and the several absolutions given. On Tuesday morning, at 9.30, the remains were conveyed to the south transept of the Cathedral (50th Street), in a driving rain, thence transported to the main interior entrance, the absolution given, and the remains placed on the catafalque. The

neighboring clergy, the orphan boys, and many hundreds of people attended; after which a living stream, estimated at 200,000 persons, passed through the church, viewing the remains, until Thursday morning, Oct. 15, when the solemn obsequies took place. The Pontifical Mass of Requiem was sung by the Coadjutor; Mgr. Gibbons, Archbishop of Baltimore, preached the panegyric. Five archbishops, twenty bishops, and hundreds of priests attended the funeral. The remains were deposited under the chancel, side by side with those of Archbishop Hughes. R. I. P.

PISE, REV. CHARLES CONSTANTINE, D.D.

Father Charles Pise was born in Annapolis, Md., Nov. 22, 1801; his father was an Italian, his mother a native of Philadelphia.

His preparatory studies were made in Georgetown College. After his graduation, he entered the Society of Jesus, and went to Rome to make his theological studies; but on the death of his father, he left the Society, and returning to the United States, became Professor of Rhetoric in Mt. St. Mary's, remaining in that position until his ordination to the priesthood.

Father Pise was ordained priest by Archbishop Maréchal, March 19, 1825. He was appointed assistant in the Cathedral, Baltimore, then to Father Matthews in St. Patrick's, Washington, D. C., in 1833; and was chaplain of the U. S. Senate.

In 1832 he made a second visit to Rome, during which, after a public examination, he obtained the degree of Doctor of Divinity. Returning to Maryland, he was made pastor of Annapolis, but on the invitation of Bishop Dubois, his old college president, he came to New York. He served as assistant at St. Joseph's, 1834-36; as pastor, 1836-38. From 1840 to 1850 he was at St. Peter's, with Very Rev. Dr. Power, and was pastor of St. Charles Borromeo's Church, Brooklyn, which he founded, from 1849 to the time of his death, 1866. St. Charles' Church was blessed the 30th of December, 1849.

Father Pise was a brilliant orator and writer, of elegant and winning manners. He was one of the earliest in this

country to diffuse, in an attractive form, a knowledge of the doctrines and practices of the church. He wrote several works: "A History of the Church;" "Aletheia," poems (re-published by the Mission of the Immaculate Virgin, 1894); "Christianity and the Church;" "St. Ignatius and his Companions;" "Father Rowland," a novel; "Zenobius, or the Pilgrim Convert," etc., etc. For several years, with Dr. Varela, he edited the Catholic Expositor.

Father Pise was one of the gentlest and meekest of men; never retorting by a harsh word.

He departed this life March 26, 1866. Archbishop McCloskey preached the funeral sermon.

McGERRY, REV. JOHN F.

Father John McGerry (of the diocese of Baltimore) studied at St. Mary's Seminary, Baltimore, and was ordained by Archbishop Maréchal in 1824. He was stationed at Rochester in 1833; and at Nyack in 1835, with the future Cardinal McCloskey as his assistant. He afterwards joined the Lazarists, and died at St. Vincent's College, Cape Girardeau, Missouri, Jan. 25, 1873, aged seventy-seven years.

RAFFERTY, REV. PATRICK.

Father Patrick Rafferty was born in County Armagh, about four miles from the city of Armagh, Ireland, in March, 1791. While yet a mere boy, seven years of age, he is said to have been a messenger between Lord Edward Fitzgerald and Robert Emmet in the stirring struggles of '98. In his twentieth year he came to this country with his elder brothers, Felix and John, and helped in throwing up breastworks near the harbor of this city, in 1812, as a defence against the British forces. The accounts given of his life say that he entered Mt. St. Mary's College, Emmitsburg, to prepare himself for the priesthood, spending seven years at that historic home of piety and learning; again, that he spent seven years with Father Maguire, of St. Patrick's Church, Pittsburg, studying theology. These

dates would lead to the year 1826, but it seems that he was in fact ordained as a student of St. Mary's Seminary, Baltimore, by Bishop Conwell in St. Mary's Church, Philadelphia, in October, 1822, and appointed to ministerial duty in Pittsburg, as assistant to the Rev. Charles Maguire.

In 1824 Father Rafferty was placed in charge of the scattered Catholics in Washington, Greene, and Fayette counties, Pennsylvania, where he succeeded in building a church at Butler, and another near Brownsville, while he finished a third in Alexandria, and began a fourth at Waynesboro.

In 1830 he was at Washington, Pa.; in 1832-33, pastor of St. John's Church, Trenton, N. J., which was at that time in the diocese of Philadelphia. He then came to this diocese for a brief period, spending two weeks at St. John's, Newark, from Oct. 13 to Oct. 25, 1833; he officiated for a short period also at Plattsburg.

In 1834 he was stationed at Buffalo Creek, Pa.; in 1836-38 at Chambersburg, whence he visited many out-missions; in 1838 he was assigned to St. Patrick's Church, York, where he remained a year, making many improvements, and was named pastor of St. Francis' Church, Fairmount, Philadelphia, in 1842, and remained there until his death. As usual, his labors in Philadelphia were untiring; besides enlarging his church, his zeal found vent in educating young men for the priesthood, in instructing converts, among whom was the late Bishop Gilmour, of Cleveland, and in writing various works in favor of the Church, e.g., a doctrinal essay entitled "Catholic Doctrine proved from Scripture and Tradition." He also wrote some other controversial works.

He died March 11, 1863, and was buried in the Cathedral cemetery, West Philadelphia. He is spoken of as a priest of kindly disposition, and much esteemed, and moreover so distinguished for learning and prudence that he was chosen Counsellor of the Papal Nuncio in the Bonaparte-Patterson marriage case at Trenton, N. J.

(F. X. Reuss, Records of the Am. Cath. Historical Society of Philadelphia, Vol. VIII., 1897, pp. 394-398; "The Catholic

Church in the Diocese of Pittsburg and Allegheny," by Rev. A. A. Lambing, pp. 417-419.)

DUFFY, REV. PATRICK.

Father Patrick Duffy was pastor at Paterson, N. J., 1832-1836. He built St. John's Church (Oliver Street), Paterson, the second of that name, which was dedicated April 24, 1836, by Bishop Dubois. He left Paterson in 1836; and from 1836-1853 he attended Newburg, Saugerties, Cold Spring, West Point, Poughkeepsie, etc.

Father Duffy became pastor of Newburg in 1836. In '37 he bought the site of the present church and school, and the next year commenced building. The church was blessed by Bishop Hughes June 3, 1841, the congregation then numbering about two hundred souls. Father Duffy also opened the cemetery, and began a school in the basement of the church. He remained pastor there for seventeen years.

He died the 19th of June, 1853, in the fifty-ninth year of his age, at Newburg, where his name is still held in benediction.

DANAHER, REV. PATRICK.

Father Patrick Danaher, who was probably born in Ireland, and who was for a short period, in 1828, at Mt. St. Mary's, Emmitsburg, was assistant at the Cathedral in 1833-34, and at St. Mary's in 1835-38. He was pastor of Greece, 1839, and assistant at St. James', Brooklyn, in 1840. He also labored for a short time on the mission at New Brunswick, N. J., but was not careful in his habits, and becoming involved in difficulties, left the diocese.

CURRAN, REV. MICHAEL.

Father Michael Curran was born in Ireland. He was ordained priest in Conewago, February, 1826, by Bishop Conwell, of Philadelphia. He came to New York from the diocese of Philadelphia; he had been pastor of St. Peter's, Elizabeth-

town, with residence at Harrisburg, during the years 1833, '34, '35. He had a fine church at Harrisburg, and a school taught by the Sisters of Charity. He was appointed to found a church in Harlem, and had also a large portion of Westchester County and over two-thirds of the present diocese of Brooklyn under his charge. (See Mr. Shea's "Churches," p. 565.)

Father Curran built St. Paul's Church, Harlem, the cornerstone of which was blessed June 29, 1835; the church when completed was dedicated by Bishop Dubois.

In 1843 he went to Ireland, and on his return founded the parish of Astoria. He was uncle to Rev. M. Curran, who was for so many years pastor of St. Andrew's. "Old" Father Curran used to boast he helped into the Church his neighbor, the Protestant rector of St. Andrew's, Harlem, afterwards Metropolitan of Baltimore, Archbishop Bayley.

(See touching instance of his zeal and charity during the cholera of 1832, related by J. G. Shea, "Churches," p. 565.)

Father Curran died at Astoria, Nov. 23, 1856.

MANGAN (OR MANNIGAN), REV. MR.

Father Mangan attended China, N. Y., in 1834-35, residing at Rochester. He was at Lockport and Medina in 1836, and Plattsburg in 1837. Father J. T. Smith says Father Mannigan resided in Plattsburg for three months, as temporary pastor, before the arrival of Father Rogers in 1832.

O'BEIRNE, REV. JAMES.

Father James O'Beirne was stationed at Harlem during 1834-35, according to the Catholic Almanac. His name does not appear further.

FOLEY, REV. PATRICK.

Father Patrick Foley was assistant at St. Mary's, Rochester, in 1834-1835. He attended Ogdensburg, 1836, '37, '38, and was at Ogdensburg and Waddington alternately during 1837-38.

Father Foley died August 14, 1839, aged forty years. He was a priest of good parts and genial disposition, and so won the hearts of his critical parishioners. He completed the church at Ogdensburg, which was dedicated by Bishop Dubois. He was buried under the church he had built, and when a new church was erected later, his remains were transferred to it.

According to Rev. J. T. Smith, p. 81, he died in 1840.

WYATT, REV. MR.

Father Wyatt was stationed at Williamsville, N. Y., in 1834, '35, '36, and '37.

STARRS, VERY REV. WILLIAM, D.D., V.G.

Father William Starrs was born at Drumquin, County Tyrone, Ireland, in the year 1807.

He came to this country about 1830, and having already made part of his studies at Maynooth, finished his theological course at St. Mary's College, Baltimore. He was ordained priest, by Bishop Dubois, on the 12th of September, 1834.

Father Starrs was appointed assistant at the Cathedral, and in 1844 pastor of St. Mary's. He was pastor of the Cathedral and Vicar-General, 1853, and several times administrator of the diocese, during his office of Vicar-General, from '53 to '73, notably during the vacancy of the See, after the death of Archbishop Hughes, and during the Vatican Council. He was also Superior of the Sisters of Charity for many years.

Father Starrs was a great favorite with the clergy, on account of his uniform kindness, and was greatly esteemed by his superiors, Archbishops Hughes and McCloskey, on account of his rare prudence.

He died Feb. 6, 1873. Archbishop McCloskey sang the Mass of Requiem, and Bishop Loughlin preached the panegyric, several other bishops attending the funeral. (See notice in the Freeman's Journal, Feb. 8, 1873.)

HERARD, REV. MATTHEW.

Father Matthew Hérard was stationed as pastor of St. John's, Newark, from Oct. 7, 1832, to Oct. 6, 1833. According to the Catholic Almanac, he was at "Bottle Hill," now Madison, N. J., in 1834-35. He had been at St. Peter's, Barclay Street, in 1808, and again in 1832, according to the baptismal register.

As a seminarian, he went with Messrs. Moranvillé and Duhamel to Cayenne in 1784; afterwards served the Missions of Surinam, St. Croix, etc. Archbishop Carroll named him Vice-Prefect of these Danish Isles.

He seems to have been chaplain in his old age to the Carmelites in Baltimore, and is mentioned in the Memoir of Mr. Moranvillé as recently deceased, in 1842. ("Religious Cabinet," 1842, Vol. I., p. 438.)

Mr. Shea adds, in his edition of De Courcy's History of the Catholic Church in the United States (p. 78): "The Carmelites had for several years, as one of their chaplains, the Abbé Hérard, a French priest of the Holy Ghost, who had left France for Guiana in 1784, and withdrew to the United States during the Revolution. He was long their most active benefactor, gave them a considerable sum towards building their chapel, and left them a legacy, the income of which still supports their chaplain."

BRADLEY, REV. PATRICK.

Father Patrick Bradley was ordained priest Dec. 8, 1834, by Bishop Dubois, and was appointed assistant to the Rev. Walter Quarter, rector of St. John's Church, Utica. In 1836 he took charge of the missions of Rome, Verona, and the Black River country. In 1838 he officiated in Staten Island; in 1841 was pastor of Auburn and Geneva; in 1842, pastor of St. Mary's, Albany; in 1845, once more at Auburn and Geneva. In 1847 he went to Buffalo, and was pastor of "old" St. Patrick's when Bishop Timon took possession of the see. He

became pastor of Geneva in 1848; in 1850 went to Albion; in 1852, to Avon, remaining in charge five or six years. In 1871 he had charge of Addison, retaining it for about two years. Finally his health gave way, and he became chaplain to the Sisters of Mercy at Batavia, serving them until his death, Jan. 7, 1874.

(Dr. Lynch's "A Page of Church History in New York," p. 39.)

McNULTY, REV. JOHN.

Father John McNulty, born in County Mayo, Ireland, about 1805, emigrated to Canada after reaching manhood, and was educated at the Seminary in Montreal, where he was ordained by Bishop Dubois the 20th of May, 1835. He labored on the mission in the western part of the State, and in Canada, being stationed in Albany in 1835-36, St. Regis 1836, and Hogansburg from 1838-40. He was pastor of the whole north district lying between Ogdensburg and Lake Champlain. In the year 1884 there were nine extensive parishes in the same territory.

Father McNulty finished the church in Hogansburg, where he remained until 1840, when some malcontents, Catholics and non-Catholics, made charges against him, "which the whole tenor of life, from first to last, entirely belied" (Rev. J. T. Smith, p. 237). He then became attached to the diocese of Kingston, Canada, where he labored zealously until about 1854, when he gave his services to the diocese of Toronto, then governed by Mgr. de Charbonnel. In 1856 the diocese of Hamilton was erected, and Father McNulty offered himself to the Right Rev. Bishop Farrell, by whom he was placed in charge of the Catholics of Haldemand County, numbering about three hundred families, scattered over a territory of twenty-five miles square, with only one poor wooden church. In this charge he labored for about eighteen years, during which time he erected three churches, two of brick and one of frame, sufficiently large for the wants of the people. Having passed the seventieth year of his age, he resigned his pastoral functions. He then carried

out his long-cherished wish of founding a House of Providence where poor children and destitute old persons might find a home. For this purpose he had practised economy and self-denial during a long life. An insolvent Methodist College,—a large brick building,—with thirty acres of land, near the town of Dundas, being offered for sale, Father McNulty purchased it and handed it over to the care of the Sisters of St. Joseph, devoting to its renovation the residue of his means. In this House of Providence he peacefully gave up his soul to God in the autumn of 1882.

McARDLE, REV. BERNARD.

Father Bernard McArdle was born in the year 1790, in the County Monaghan, Ireland. He labored on the mission in New Brunswick, N. J., in 1833-39, and at Belleville in 1840. He died pastor of Belleville, August 30, 1840.

QUINN, REV. JAMES.

Father James Quinn was ordained priest at Emmittsburg Oct. 4, 1835. He enlarged St. John's, Paterson (the old stone church on Oliver Street, which was built from the same quarry as Trinity Church, New York, and was dedicated towards the end of January, 1847).

He was assistant at St. Joseph's in 1836-37; and to Father Shanahan, in East Troy, 1838-39. He was stationed at West Troy, 1840-45, and at St. John's, Paterson, N. J., 1845-51.

He began the church at Sandy Hill, N. Y., about 1838. It was blessed by Bishop Hughes Aug. 1, 1842.

Father Quinn died in Paterson, the 13th of June, 1851.

DOUGHERTY, REV. JAMES.

Father James Dougherty was born in the parish of Desertegney, County Donegal, Ireland, in 1808. Coming to this country, he was educated at Chambly, Canada, and ordained by Bishop Dubois July 14, 1835. He was assistant at St. James', Brooklyn, under Rev. John Walsh, from 1835 to

1837; assistant at St. Mary's, Grand Street, in 1839; at St. Vincent's Seminary, Lafargeville, in 1840.

He died March 19, 1841, and was buried in the graveyard attached to St. James' Church, Brooklyn.

NEUMANN, RIGHT REV. JOHN N., D.D.

Bishop Neumann was born at Prachatic, Bohemia, on March 20, (Good Friday), 1811. His preparatory studies were made at Budweis, under the Fathers of the Pious Schools. He made his theological studies at the Episcopal Seminary at Budweis, which he entered Nov. 1, 1831, and later at the University of Prague.

He arrived in the United States on Trinity Sunday, 1836, and was ordained in the old Cathedral, by Bishop Dubois, June 25, 1836. He had previously been raised to the subdiaconate, June 19, and made deacon, June 24, 1836, by the same bishop.

Father Neumann was appointed on the mission in western New York, and labored at Williamsville, Northwood, Lancaster, etc., for four years and a half, when he joined the Redemptorists, Nov. 30, 1840, being the first Redemptorist novice in the United States. His life at the mission was most self-denying and heroic.

He was afterwards appointed to the mission in the diocese of Baltimore, was Superior at Pittsburg, and Provincial from February, 1847, to 1851. He was appointed successor to Bishop Kenrick in the see of Philadelphia, and was consecrated by him, in St. Alphonsus' Church, Baltimore, March 20, 1852.

Bishop Neumann died in Philadelphia, Jan. 5, 1860, of heart disease. He was buried first in the Cathedral, and afterwards in the Redemptorist Church of St. Peter, Philadelphia.

(See his Life, written by his nephew, and translated into English by Father Grimm, C.S.S.R.; item, a shorter but very interesting Life by Very Rev. Father Magnier, C.S.S.R.)

He was very zealous as priest, religious and bishop, and so saintly that the Holy See has already declared him Venerable.

URQUHART, REV. JOHN, O.P.

Father John Urquhart was pastor of St. Mary's, Albany, in 1836 and 1837; and was stationed at the Cathedral, New York, from 1838 to 1841.

He was an Irish Dominican, of a fine, commanding figure. He succeeded Father Levins in the Cathedral; but his lot was cast in evil days, on account of the evils of the Trustee System, which was yet in active existence.

Father Urquhart afterwards withdrew to his native land, ending his days there.

BYRNE, RIGHT REV. ANDREW, D.D.

Bishop Byrne was born in Navan, Ireland, Dec. 5, 1802. His preparatory studies were made at the Seminary of Navan. He came to this country at the request of Bishop England, and with him, in 1820. He studied theology under Dr. England, was ordained deacon by him, April, 1827, and raised to the priesthood Sunday, Nov. 11, 1827.

He labored on the missions in North and South Carolina, and in 1830 was pastor of St. Mary's Church, Charleston, Vicar-General, etc. In 1836 he came to New York, was assistant at the Cathedral, and afterwards pastor of St. James' Church, when he went to Ireland to try to obtain Christian Brothers.

Father Byrne was pastor of the Nativity until March 19, 1841, when he went to St. Andrew's, which he transformed from Carroll Hall into a church.

Bishop Byrne was appointed the first bishop of Little Rock, in 1844, and consecrated by Bishop Hughes, in the old Cathedral, on the same occasion (March 10) as Cardinal McCloskey and Bishop Quarter.

Bishop Byrne departed this life June 10, 1862.

DALY, REV. JOHN B., O.S.F.

Father John Daly labored on the mission at Carthage and Black River Co. in 1836-37. He attended Hoosick also, dur-

ing these two years, saying Mass in the house of Patrick Kearney, on High Street, and also in the schoolhouse at North Hoosick. (See Sylvester's "History of Rensselaer County," p. 380.) In 1837 he began to attend the Catholics in the southern part of Vermont, and for seventeen years traveled incessantly through the State, performing missionary duty wherever he could find an opportunity of exercising his zeal. He usually made his headquarters in Rutland and Middleburg, in which latter place he built the present church. (Rt. Rev. Bishop Michaud, "History of Diocese of Burlington.") He was one of the two priests resident in Vermont in 1853, on the creation of the diocese of Burlington.

He was assistant at the Transfiguration, New York, in 1865-66, at St. Anthony's in 1867, and was chaplain of the asylum from 1868.

He died chaplain of the Girls' Orphan Asylum, Prince Street, Dec. 11, 1872, in the seventy-eighth year of his age.

COSTELLO, REV. PATRICK.

Father Patrick Costello was ordained by Bishop Dubois, the 25th of March, 1836. He was pastor of St. Ambrose's, Greece, in 1836; was stationed at St. Mary's, Rochester, 1837, and labored at Lockport and Medina in 1839.

MOHAN, REV. HUGH.

Father Hugh Mohan was assistant at Harlem in 1836-37, and pastor of St. Peter's, Jersey City, from 1839 to '41.

MARSHALL, REV. FRANCIS X.

Father Francis Marshall came from the diocese of Baltimore. He was at "Alleghany Church," i.e., at Cumberland, in 1833, '34, and '35, and was stationed at Nyack College in 1836-37, and at Sing Sing, 1838.

He went to the diocese of Philadelphia, and was pastor of St. Peter's Church, Elizabethtown, Lancaster Co., from No-

vember, 1840, till 1853 when, on account of ill health, he went to St. Joseph's Hospital, Philadelphia, where he died. He was a zealous and successful pastor.

BEECHAM, REV. WILLIAM.

Father William Beecham was born in Drummond, Queens Co., Ireland, on the 11th of November, 1805; others give 1806 as the year of his birth. His parents were Anglicans, but became converts. Father Beecham himself became a Catholic when quite young, and with him the other members of the family.

He made his theological studies at Carlow, and came to this country on the completion of his course, in 1836. He was ordained priest in November of the same year, by Bishop Dubois, in St. Patrick's Church. Father Beecham was named assistant of Father Quarter at St. John's Church, Utica, and within a year was appointed pastor of the scattered Catholics of seven counties, laboring as pastor of Rome and Verona from 1838 until 1876. Indeed he ministered to the faithful scattered through twenty counties of that part of the State, with permission to fix his residence in Rome, Carthage or Ogdensburg. He chose the former, and built St. Peter's Church there, although there were not ten resident Catholic families at the time. He collected for the church on the works of the Black River Canal, and had the satisfaction of seeing it completed in 1840. Dr. Lynch, of Utica, assigns 1837 as the date of dedication.

At the same time Father Beecham labored diligently on the circuit from Rome to Rochester, from Binghampton to the Adirondacks, building schools, introducing communities of Sisters, etc.

He departed this life the 10th of March, 1876, aged seventy-one years, the last survivor of what Archbishop Hughes called the "Old Guard," that is, the forty-eight priests who were in the diocese, i.e., New York State and part of New Jersey, when he was consecrated coadjutor to Bishop Dubois.

□ Father Beecham is buried in St. Peter's Cemetery, Rome, N. Y.

ANTHONY TRAPANI,

THE OLDEST ADOPTED CITIZEN.

The Truth Teller of Sept. 19, 1840, contains the following obituary:

"Died on Thursday, the 11th, at a quarter past 2 A.M., Anthony Trapani, in the eighty-third year of his age. In announcing the death of this venerable old man, we would remark that he was the last but one of those that assisted in erecting the first Catholic church in this city and State, namely, St. Peter's; to which church he was a very constant hearer until the period of his decease. He was a native of the city of Meta, near Naples, Italy, and the oldest adopted citizen in this country. He was originally a large importer of fruit, and was also the first person who sold Spanish cigars in this city. His remains were interred in St. Patrick's Cathedral, attended by a large and respectable circle of friends. He was a truly worthy citizen, and died deeply regretted by all who knew him."

THE FOUNDATION OF THE DOMINICAN PROVINCE IN THE UNITED STATES.

BY A. I. DU P. COLEMAN, B.A.

A LARGE part of the early history of the Church in America is to be traced in the records of the religious societies, who so zealously gave themselves to the work of promoting the spread of the Gospel in the vast field opened to its operations in the western hemisphere. The share which they played in the conversion of America is recalled and emphasized by the Holy Father himself in his letter of last year to Cardinal Gibbons: "Did not your country," he wrote, "did not your country, the United States, derive the beginnings both of faith and culture from the children of these religious families?"

But while some of these organized and regular bands of laborers, notably, of course, the Society of Jesus, have left ample records of their progress, and these records have been in great part made accessible to the ordinary student, there are others whose footsteps it is far more difficult to trace. Little attention, comparatively, has been paid to the work of the great Dominican Order, which deserves an honorable place among the evangelizing forces that have made this a Christian land.

It is my privilege to give in this article a wider publicity to a number of most interesting and important documents bearing on the establishment of the Dominican Province of St. Joseph by the apostolic devotion of two illustrious members of our early hierarchy, Bishops Fenwick and Concanen. They have at last been extracted from the obscurity of dusty archives by the care of their spiritual descendants in the Order of Preachers, and published for private circulation among its members in the "Analecta" issued bimonthly at Rome, with a

connecting historical thread in French, and the original English of the letters given in the footnotes.

Of the manifold and fruitful labors of the Preaching Friars in the Spanish dominions, especially what are now California and Mexico, it is not my purpose to speak here; but one may note that one or two Irish Dominicans are said to have visited America in the second half of the eighteenth century—only, however, as individual missionaries, and without thinking of establishing any house of their Order in these sparsely-settled regions. Their ministry has scarcely left a trace in the written documents now preserved.

To come, then, at once to the central figure of our story—Edward Dominic Fenwick traced his origin back to the ancient family of that name, long settled in the County of Northumberland, some of whose members had emigrated to America in the eighteenth century. One of his ancestors, Cuthbert Fenwick, the head of the American branch, had been a member of the first Maryland legislature. Their territorial possessions were considerable, and their plantations renowned for fertility. That part of the ancestral estate which descended to Edward Dominic contributed not a little, as we shall see, to the establishment of the Province of St. Joseph. While his elder brothers devoted themselves to the administration of their property, the boy whose subsequent labors we are to trace was especially distinguished by the marked piety of his earliest years. As no Catholic schools were then allowed to be opened in Maryland—the province in which Catholics had set the first example of toleration in the New World—he was sent to the College of Bornhem, near Antwerp, conducted by the English Dominicans.* The Convent of the Holy Cross was founded there in 1658 by Cardinal Thomas Howard, himself a poor Friar Preacher before his elevation to the purple, to serve as a nursery for the preservation of the Order in England. In 1703 a col-

* The history of the convent and college may be found in greater detail in two articles published in "Merry England" by F. Raymond Palmer, O.P., under the titles "In Exile: the English Friar Preachers in Bornhem," and "Bygone Colleges—Carshalton and Bornhem."

lege was added for the education of youth, and English Catholic families gladly sent their sons there. During the whole of the eighteenth century, it had rendered great service to the Church, and supplied the English Province with most of its subjects.

There he found one of his uncles, Fr. John Ceslas Fenwick, then twenty-five years of age. He had been sent across the ocean at the age of fourteen, and, after spending some years at Louvain in the study of theology, had just returned to Bornhem when Edward Dominic arrived there, on Christmas-eve of 1784. The younger Fenwick's education was complete in 1788, and his fortune opened to him any career he might choose; but his heart was already given to the service of God. He had made up his mind to join the Order, and so informed his family. After travelling through various parts of Europe to test his vocation, he returned to Bornhem in February, 1789, and a few days later received the habit from the hands of F. Charles Bullock, the then prior. After a year's novitiate, he was professed on March 26, 1790, and ordained priest in June, 1792.

He was acting as a professor in the college when the effects of the French Revolution turned all Europe topsy-turvy. In June, 1794, the armies of the Republic invaded Belgium and seized the town of Antwerp, dispersing the religious communities. In his quality of an American citizen, Fenwick seemed to have less than others to fear from their violence; so that the religious of Bornhem, flying to England for their lives left him in charge of the house. He was seized and thrown into prison by the invaders; and though his American citizenship procured him his liberty, it could not be stretched to cover the property of the Order. He joined his brethren in England, and with them founded a new educational institution at Carshalton in Surrey, where they tried to carry on the traditions of Bornhem. It was here, busy with the cares of the new college and with his professional duties, that he was found by a letter from F. Concanen, formerly prior of the Convent of St. Clement at Rome, and now Pro-socius or assistant to the Vicar-

General,* in which the older man sounded him as to his disposition for attempting missionary work in the United States.

Although the life of the first bishop of New York belongs to the general history of the Church, it may be well here to give a brief summary of his religious career, which will throw light upon our immediate subject. Born in Dublin in 1738, Richard Luke Concanen was brought up in Ireland. Feeling drawn towards the religious life, he addressed himself to the Dominicans, and by them was directed to Louvain in Belgium, where the Irish Province then had a house. Immediately after his profession, he was sent to San Clemente at Rome, where the greater part of his life was to be passed. Here he studied philosophy and theology with marked success; the Convent of St. Clement had at that time a Studium Generale, whose regent was F. Thomas Troy, a remarkable man, and afterwards Archbishop of Dublin. His studies barely finished, F. Concanen was made novice-master in 1773, holding the position for seven years, or until he succeeded F. Troy as regent of the college in 1779. In 1774 he was also elected sub-prior, and in 1779 the fathers wished to make him prior, but the General would not allow any one to be prior and regent at the same time. However, he was raised to that office in 1781, and filled it for six years, when he was succeeded by John Connolly, who was also to follow him in the see of New York. He was the special correspondent at Rome of Mgr. Troy, and through him of most of the Irish bishops. This brought him into relations with Pope Pius VI., who had a particular respect for him, and wished to promote him to the see of Galway—an honor which he declined on the plea of ill-health. He was always consulted on episcopal nominations in Ireland; and his relations with the Irish hierarchy naturally gave him an interest in the new home of so many children of Ireland.

* The last Master-General, Fr. Balthazar Quiñones, had died at Florence in 1798. The general dispersion of the religious orders by the French troops had made it impossible to hold a regular General Chapter. Pius VI., before leaving Rome in 1796, had taken precautions against this very event by instituting F. Pius Joseph Gaddi as vicar-general in case of a vacancy. It was not until 1806 that F. Gaddi was named Master-General by Pius VII. directly, without election by the capitular fathers.

It is to be remembered that there were at this time only two episcopal sees in the United States—that of Baltimore, founded in 1789, and that of New Orleans in 1793. It is to the incumbent of the former Bishop Carroll that we must trace the first thought of the introduction of the Dominicans into our country, after it became a nation. There is a letter of his to Concanen dated some time afterwards (Nov. 21, 1806), in which he says:

I had long encouraged their emigration from England, which afforded no flattering prospect for the extension of their Order; and so long ago as the year 1802 I had urged Mr. Short, then the Provincial of it in England, to embrace a fine opportunity which offered of obtaining a most advantageous settlement in the United States. But it seems that Mr. Short was too infirm and advanced in years to engage in new undertakings.

Happening to visit the Fenwick family in Maryland, the Bishop heard of their son across the water. Seeking evangelical laborers wherever he could find them, he addressed F. Concanen with a view of bringing back this young religious, and perhaps some other members of his Order. Concanen, after referring the matter to F. Gaddi, addressed the first overtures to Fenwick. The latter's reply follows:

CARSHALTON ACADEMY, SURREY,
March 15, 1803.

Reverend Dear Sir:

I am gratefully sensible of your kind remembrance of me in your last letter to our worthy friend Rev. Mr. Plunkett, and equally so of your zealous attention to my vague proposal of an establishment of our Order in my native country, where the cries of religion and repeated solicitations of my friends pressingly call for *me* and *all who* feel for their spiritual wants. Your known zeal, Rev. Sir, for the honor of God and of our holy Order, your tendered benevolence in my regard, not only embolden me to write candidly to you on the subject, but encourage me to place entire confidence in your friendship and charitable advice on the subject. God knows, I am very unequal to the task, destitute of all spiritual talents, void of all acquired knowledge, and unprovided with any brother laborers to carry on the work I wish to begin. But as with the grace of

God all things are possible, as I know that He *qui omnia fortiter gubernat et omnia suaviter disponit* has often made use of the weakest and most illiterate beings to produce the greatest works, I found my hope in that divine Providence, of succeeding in an affair, which according to all human probability would, I know, be rash and madness otherwise to attempt. Our Provincial, Rev. Mr. Underhill, has given his opinion on the subject to Mr. Plunkett, which I have begged of him to communicate to you, which you will be pleased to submit to our Vicar-General—and I confidently trust our worthy General will decide and dispose of me according to the decrees of Heaven. To him, therefore, I look up as to the Representative of our Heavenly Father in my regard, whose will I wish to know and whose orders and instructions I will cheerfully comply with as soon as intimated to me; but beg leave again to observe to your Reverence that I have nothing in my favor but a good will, as I presume, and the temporal means Almighty God has blessed me with—my paternal estate in America consists of 10 or 1200 acres of land, some small houses, a proportionable share of *negroes*, *live stock*, and a *certain capital* in the American funds—but I do not know the *amount* or value of the capital, as my brother, who has the administration of my property, is so negligent in my regard as never yet to have given me any account of it—he seldom makes me any remittances or gives me any information about the property he has in charge. Hence I concluded the necessity of my going over to America to ascertain and secure the said property. I am now in my 37th year, fourteen of which have been employed in teaching boys at our college of Bornhem, and here in England with other temporal concerns, which, together with the calamitous and revolutionary times that have prevailed for some years past, deprived me of all the advantages of regular studies; I have had *no course* either of philosophy or divinity; of the former I have learn nothing, having never been put to it—of the latter I have only a very superficial idea, a mere smattering, having applied to it, as I recollect, only about eighteen months altogether, being frequently interrupted for weeks and months together, and great part of that time without a professor. Thus, Rev. Sir, you may clearly judge of my capacity in point of knowledge. As to my physical constitution, it is precarious. I am not very healthy. Should God Almighty call me out of the world before my desired plan is executed, my Relations would of course come forward for my property. They would, by law, inherit it and all hopes of any

intended establishment would disappear with the means thereof. These considerations I wish to submit to our General's paternal care and to your friendly opinion. . . . There is only *one* of my *Confreres* of our province, whose *talents*, disposition, physical and moral, whose readiness and personal attachment to me would induce me to wish of him readily to join me in the undertaking, and were the General's will on that head intimated to him, I make no doubt of his zeal and cheerfulness to comply—the person I mean is Rev. Fr. Thomas Wilson, at present Superior of Bornhem College. This and other reflections I shall reserve and make free to propose to your Reverence as soon as I know the General's orders concerning the point in question, whether I am to go over to America and when. Meanwhile I beg a share of your friendship, good advice and pious prayers that I may always act conformably to the will of God, and remain, Rev. dear Sir, respectfully your grateful and obedient humble servant,

Br. DOMINIC FENWICK.*

This is a valuable document, marking, as it were, the dawn of the day which was to bring with it the Province of St. Joseph. It reveals the mind of the founder, and above all his sincere humility and self-distrust—the safest of cornerstones for the building up of a great work for God.

F. Concanen's answer came at once, and brought an explicit declaration of the will of his superiors, removing his hesitations and his fears. He put them promptly to one side, as is shown in the next letter.

CARSHALTON ACADEMY, SURREY,
January 3, 1804.

Most Dear and Reverend Sir:

Your very kind and long wished for favor of 19th October came to my hands a few days ago—for which please to accept my grateful thanks, with best wishes for the blessings of the present season. With heartfelt sentiments do I accept your kind invitation to correspond directly with your Reverence on the subject in question. Tho' sensible of my own incapacity and insufficiency for so arduous an undertaking I shall now regard

* This and the other letters included in this article are to be referred to under the general heading Arch. Gen. Ord. Præd. Miscellanea Prov. S. Josephi. xiii. 731.



+ Rich^d Luke Concanen
First Bishop of New York.

it as the order of Heaven and direct the most of my thoughts and endeavors towards the execution of my long-conceived plan—I say the *most of my thoughts*, as I must yet reserve some to the concerns of this house and the welfare of the Province—I trust to the support and assistance of Almighty God who often uses “the weak things of this world to confound the strong,” in fine to whom “nothing is impossible.” But I moreover rely on your Reverence’s zealous co-operation, which may be efficacious at Rome as well as in America, towards the work I am about to attempt, and on his Holy Paternity’s wise influence and kind indulgence. It is easier, I believe, to conceive the end one aims at than to contrive the means of attaining to it—what I aim at is, I presume, obvious, but the ways are intricate, the means difficult to combine, at least to so raw, so inexperienced a hand as I am. The first preparatory steps towards the execution of my plan are, I believe, *as well as ensured*; a house and land to inhabit, negro slaves to cultivate, my own property, and some funds in the Bank of the United States, tho’ I am yet ignorant of the value, Bishop Carroll’s approbation and consent, clearly expressed in a letter his Lordship honored me with two years ago; in which he approved, advised and urged the execution of the plan—this letter I thought Mr. Plunkett had transmitted to your Reverence, as he promised me to do, as likewise the one from Fr. Provincial Underhill containing his motive of objecting to my going over—viz.: the scarcity of subjects in our Province which rendered me necessary, and my incapacity and want of experience, tho’ he positively said he should not oppose it since the case was referred to the General. The most important point therefore, as it appears to me, is the acquisition of proper Co-operators—the *distance*, the *climate*, the *dangers of the sea*, are immense, or *nearly insurmountable* obstacles to the most active zeal and fervor of these days of degeneracy. His holy Paternity’s authority, therefore, or at least your zealous influence I think is necessary to second my feeble efforts, to corroborate my endeavors in procuring such as *I only* know to be adequate to the task and believe ready to comply with the call when not restrained by local authority. Among the French Dominicans I know none fit for the purpose, unless Fr. Cues-tryck who was lately affiliated to our Province and now fills the Mission of Woburn Lodge—among the *Flemish* I only recollect two, Fathers Mierts and Stourdure, both at the Convent of Antwerp, whose *talents*, *piety*, and good dispositions I could safely rely on—but I know not their present situation nor how

to communicate with them on the subject. Should you recommend the project to them, which I presume you can by means of some of your correspondents in Flanders, I am persuaded it would facilitate my attempt or be more efficacious than my proposal. But on recollection I find I misspelt their names—Fathers Stordeur and Meerts, both Preachers much esteemed for their zeal and piety, and the latter was professor of Philosophy. But, Dear Sir, the *most necessary* man would be Fr. Thos. Wilson of our Province, now regent at Bornhem College. His talents and zeal I think would ensure me success, and a *word* directly from the General or you would be cheerfully obeyed by him. His place at *Bornhem* can be filled either by Fr. Vincent Bonumann, B. Atkinson or A. Angier, who are with him, and 3 or 4 other confreres. Moreover it is likely none of them will be long necessary at Bornhem, as they can scarcely subsist having so few boys, and are compelled to be under the Bishop of Mechlen, have no appearance of any succession there nor any hopes of better times for them. Consequently the dissolution of that house is now pending. Would you then, Dear Sir, signify to him directly your and the Vicar General's wish that he should join me for America—it will be more decisive and satisfactory to him than to hear it only from me—tho' I shall now inform him how much it is my wish to have him and am well persuaded of his good will and readiness to comply, if not prevented by the Provincial. With him I could begin the execution of my plan as soon as I arrive, as I shall write to the Bishop Carroll and my Brothers to say that I am about coming over and desire them to have a house, which I have in view, ready to receive me and to provide me a few scholars. For my design is to begin with a little school by way of a nursery, to raise young plants in for the vineyard of the Lord. This has always been my intention—to begin with a school, or to execute the plan of Bornhem College and Convent in miniature—and I know no religious more proper for that purpose than the persons I have mentioned, particularly Fathers Wilson and Cuestryck. I hope then, dear Sir, you will exert your zeal and influence in procuring me them—an order or a word directly to them would suffice. I know their good will and readiness. But another difficulty to obviate is the expensive passage to America. It will cost, I suppose, at least £60 each to get to our destination—I can at present only answer for £100; but hope I can raise on credit a sufficient sum for the passage of one or two besides myself—and as this is a public under-

taking that may redound to the honor of the English Province and of the *order* at large, might I not expect a little *pecuniary help* towards the work from the former at least if not from the latter? If I have either of the above persons to join me my wish and intention is to embark at latest in May—sooner if I receive your kind answer to this. I mean to go first to Philadelphia, thence to Baltimore to present myself to the Bishop. I must beg the faculty of his Holy Paternity to *institute the Society of the Rosary wherever I go* in order to obtain the blessing of Heaven and assistance of our Holy Mother the V. M. Be pleased to obtain this power for me—grant me a share in your good prayers—obtain the same with the blessing of his Holy Paternity for his unworthy subject but your grateful and affectionate confrere,

B. DOMINIC FENWICK.

F. Concanen was already, it seems, fully disposed to do all in his power to further the American project. He encouraged F. Fenwick in every way, indicated to him the best means of overcoming the obstacles in his path, and promised him an abundant success. The first of the obstacles was the unsympathetic attitude of the English provincial towards the new project. F. Fenwick was too valuable a man to be readily spared by a superior; but we will let him give his own account of this reluctance to send him forth. He writes again to Concanen:

CARSHALTON ACADEMY,
April 14, 1804.

Dear Revd. Master:

I duly received your kind and consoling favor of 3d ult., have communicated the purport to Revd. Father Provincial Underhill, and have forwarded the one to Fr. Thomas Wilson—who I am sure will cordially embrace it. Yet I apprehend Mr. Underhill, our Provincial, will be inflexible in refusing me and Fr. Wilson to depart until he receives an order from the General. I hope you received my last of February, informing you of his objections and likewise his own on the subject—he insists on my not withdrawing myself from his jurisdiction till it be officially announced to him—and says nothing less than an obedience or formal order from the General to him or me can remove me. I am therefore still in suspense and wait such

an order. But rely on it, my dear Sir, I shall not desist from the enterprise—*dixi: nunc cepi*. I expect to meet with great difficulties and trials, but trust that He who gives the will, also supplies the means. I know that *qui perseveraverit usque in finem, hic salvus erit*. It is in vain to expect Mr. Underhill will allow Fr. Wilson to accompany me unless the General speaks—no wonder! since he now makes such a difficulty about me, a young illiterate, and inexperienced person, whereas Fr. Wilson is a man of great merit, experience and universal esteem, though young also. I sincerely thank you, Dear Sir, for the zealous interest you take in this important and meritorious affair. I trust your generous and zealous sentiments and efforts will be crowned with success and consolation. I feel myself doubly indebted to you for the *valuable acquisition* you have in view of so worthy, so estimable a *confrere* as you mention to me. Please to present my grateful and affectionate wishes to him and thanks for his generous offer which I very gratefully accept of, and will provide for him as soon as I arrive in America. Nay, my dear sir, since such are his holy and zealous dispositions, since you and I have such confidence in the success of my undertaking—for I have no doubt of it being sure of temporal means and the great providence of God—is it not advisable that he embark as soon as possible without waiting further orders from me, as the distance is so great, and arrival of letters so precarious that a year or two might elapse before anything is done. I have no money here to offer him towards the voyage, but can promise to refund to him when we meet in America whatever sum he shall have reasonably spent for the voyage. If then he has not wherewith to defray the expenses and can borrow and get letters of credit on Philadelphia or Baltimore, I will answer, with the grace of God, for the payment as soon as I get settled over there. Were then that respectable and estimable Father to set off without further orders, and go to Bishop Carroll, he will be received with open arms and provided for till we meet. When there he will soon find out my uncle, J. Fenwick, a worthy *confrere* of the order and missionary, likewise my brothers, who are all settled in life and will make their homes his.

And now, my dear Sir, I have a truly interesting and consoling circumstance to call your kind and zealous attention to. I have just received two letters from Bornhem, one from my sincere friend and valuable *confrere* Fr. Th. Wilson, the other from Fr. Ant. Angier, a worthy pious Religious, a good scholar,

a young man, i.e., a little older than myself. They both generously offer to accompany me in this pious expedition, both express an ardent desire of sharing the labor and merit with me; what more consoling for the present! The latter I had not thought of, as he was not of that active zealous character of the former. He now appeals to my judgment of his capacity and dispositions, and solicits me to obtain leave from the Provincial for him to accompany me. I sincerely think him a valuable man, and will be a great acquisition to me, particularly for teaching and governing. I suppose it useless to petition the Provincial for him, though shall do it without delay, therefore beg, Dear Sir, your zealous influence and the General's authority that he may join me immediately. He will not hesitate a moment. He and Fr. Wilson have mutually agreed to do all in their power to unite with me in the enterprise. Fr. Wilson, unhappily for me, cannot I fear quit his post at present, but declares he will move every stone to join me as soon as possible. He says it is impossible, unconstitutional for them to continue at Bornhem on the present footing, of course that the Province cannot subsist—that they and all Religious in those countries are by a Bull of the Pope absolved from all jurisdiction and obedience to the Superiors of the Order, and entirely and solely under the Bishop—that he, tho' Superior, has not the least authority over his former subjects—therefore thinks he can and must in all conscience break up the establishment as soon as possible, which he says cannot be before peace takes place. And when will that be? He proposes to me the plan for our convent in America, and regulations to be observed from the first offset, all which I heartily assent to, having answered him and Fr. Angier to-day. Now Revd. Sir, do you not think the spontaneous offer of those two worthy Brethren something providential? I certainly do, and adore that Paternal Hand that seems to point out to them the course to steer. It remains then for me once more to solicit your zealous influence in their regard by obtaining from his Holy Paternity an obedience or written order for them to join me as soon as possible. Fr. Angier can and will come immediately it is signified to him, as he can be more easily spared from Bornhem. I am sorry to say I have no hopes of obtaining any such leave from the Provincial, nor even to quit myself, before he or I receive a formal order from the General. I have admonished by letter Mr. Plunkett of your flint glass, and if in any way I can serve you, I beg you will freely command; and I wish it were in my power

to make your Reverence some returns of gratitude for your kind attention and zeal in my behalf. Begging his Holy Paternity's blessing, and a share in his and your good prayers, I remain, Dear and Revd. Father, your grateful and most obedient servant,

Br. DOM. FENWICK.

I shall write to you again as soon as I am ready to embark.

A word should be said of the men who thus "willingly offered themselves." Samuel Thomas Wilson was born in 1761, of an English Catholic family. Sent to Bornhem at the age of ten, he passed from the college to the novitiate, taking his solemn vows there on October 15, 1778. For the next twelve years he was employed in teaching, both at Bornhem and at Carshalton. In 1798 the English province sent him back to Bornhem, to try and restore that house, which had been suppressed by the forces of the Revolution. As prior and provincial vicar, he fought a good fight against the difficulties of a hopeless position, until he was called to join Fenwick in the American expedition. He was then forty-two, and in the full vigor of the prime of life. After serving as the first provincial of the new Province of St. Joseph, he died at the Convent of St. Rose, near Springfield, Ky., in 1824.

Robert Antoninus Angier was born in London on September 10, 1762. He made his religious profession at the convent of Brussels December 17, 1780, and was ordained priest on March 28, 1788. He served as professor at Bornhem, and was sub-prior when the fathers were obliged to escape to Carshalton, returning with F. Wilson for the attempt at re-organization. He stayed ten years in America, doing his best; but the missionary life does not seem to have suited him, and he obtained permission to return to England. In June, 1825, he was back at Hinkley, a house newly founded by the fathers of the English province. He died at Antwerp in 1835.

The third of the volunteers, William Raymond Tuite, was born in England in 1766. At the age of eight, he entered the college at Bornhem, and like so many other pupils, went on to

the novitiate, making his profession on September 26, 1784. He also was employed in teaching, at Bornhem, at Carshalton, and at Woburn Lodge, and then again at Bornhem. He died in America in 1833, having spent twenty-eight years in laying the foundations of the new Province.

It was thanks to F. Concanen's influence that F. Gaddi finally decided to interpose his authority in favor of the project, and to exact the sacrifice from the English Province, in spite of its small numbers. Concanen was authorized to write the Provincial to that effect. Fenwick's uncle, Father John, who had been previously allowed to return to his native country, was taking steps to prepare the ground there.

But fresh difficulties sprang up in the young founder's path. Both the English Province and the heads of the Order were very poor, and could do nothing towards providing funds for the passage. Fenwick accordingly went to the Vicar-Apostolic of London, Mgr. Douglass, whom he knew of old, and laid his troubles before him, finding a warm and kindly interest, which took the practical shape of a commendation to a number of rich English Catholic families. In the archives of the Order is still preserved a copy of the address which he drew up, and which is worthy of a place among the documents we are reproducing.

ADDRESS TO THE ENGLISH CATHOLIC NOBILITY AND GENTRY.

My Lords and Gentlemen:

Actuated by motives congenial to the feelings of every well-wisher to his native Country, I beg leave to submit to your approbation, and solicit your patronage of a plan calculated I hope to promote Instruction, Morality and Religion in America.

A native of Maryland, I entered the holy Order of St. Dominic at Bornhem, with a view of endeavoring, as soon as I should be duly qualified for so arduous an undertaking, to establish in my native Country a Seminary of Religious Men of the same holy Institute, who, actuated by an Apostolical Spirit, might effectually labor to plant Religion and Virtue in the widely extended Continent of America.

The Revolution on the Continent, and its attendant calamities, have long retarded the execution of the plan; but, at

length, it has pleased God to remove every obstacle, and place me on the eve of bringing it into effect. My Superiors at Rome and here give me every possible encouragement, and all necessary powers and faculties. The Right Rev. Dr. Carroll, Bishop of Baltimore, promises his warmest support to the undertaking, and in a Letter he has honored me with, urges the imperious claims my native Country has to my exertions and labors, presses the execution of the plan, and adds, that it is only from such establishments he can hope for a sufficient supply of zealous and exemplary laborers in the Vineyard of the Lord.

The Right Rev. Doctor Douglass has expressed his approbation in a note which he has given me leave to annex to this Address. Some zealous and learned members of the Order have generously offered to accompany me, and co-operate with me in the undertaking; amongst others, the Rev. Fathers Wilson, Angier and Tosi,* the latter of whom is at present Master of Novices in the first Convent of the Order at Rome.

These fair Prospects encourage me confidently to hope that Almighty God will enable me to execute a plan, of which the sole object is to promote his greater Honor and Glory and the good of my neighbor. Sensible, however, of the difficulty and expense which will attend so considerable an undertaking, I perceive that a small paternal fortune, which my Superiors have permitted me to appropriate to it, will be by no means adequate to the purpose; and am compelled to seek assistance by soliciting the Charitable Contributions of the zealous and benevolent. I know that it may appear unreasonable to expect support for a foreign Establishment at a time when the exigencies of the English Mission seem to require every exertion and sacrifice in your power; but permit me, my Lords and Gentlemen, to represent, that the primary object of enlightened zeal has ever been to promote the general interests of Religion, and that the first precept of its Divine Author is universal Charity. The Primitive Christians did not confine their Charity and Solitude to their own Churches, and we find St. Paul receiving Contributions from the Churches of Greece and Asia Minor for the relief of their Brethren in Jerusalem. Moreover, may we not confidently hope that the establishment of flourishing Seminaries in America, will ultimately be of the greatest service to the cause of Religion in England?

I trust that this undertaking will meet your full approbation, and, to enable me to execute it, humbly beg the assistance

* F. Tosi never went to America.

of your charitable Donations, which, however small, will be received by the Right Rev. Doctor Douglass, 4 Castle Street, Holborn; the Rev. John Nassau, 56 New Bond Street; Rev. James Wheeler, Catholic Chapel, Moorfields; and Messrs. Wright and Co., Henrietta Street, Covent Garden; and will be ever most gratefully acknowledged by me, and, I hope by many who will long look back to their first Benefactors with all the Gratitude and Veneration due to Founders.

I am, with due respect,

My Lords and Gentlemen,

Your most obedient, humble servant,

EDWARD DOMINICK FENWICK.

LONDON, Aug. 21, 1804.

We, John Douglass, Bishop of Centuriæ, and Vicar-Apostolic of the London District, knowing well the merit of Father Dominick Fenwick, and approving highly of the said Father's zeal in devoting his paternal estate, and using every personal exertion to bless his native land with the learning, piety, and virtues for which the holy Order of St. Dominick has been, through every age from its foundation, most eminently distinguished, beg leave to recommend the above Address to the attention of the Nobility, Gentry, and other members of the Catholic Church, and to solicit their charitable contributions in aid of a work that has for its object the propagation of the Catholic Faith and the salvation of souls in that extensive country.

✠ JOHN CENTURIEN.

The young Dominican's appeal produced its fruits, and the English Catholics, who had a hard struggle to keep up their own churches, and whose charity had not long before been heavily taxed by the support of numbers of refugee priests and religious from France, responded generously to his challenge. He writes to Concanen:

CARSHALTON ACADEMY, 29 August, 1804.

Dear and Reverend Father Master:

I have at length the satisfaction to inform his holy Paternity and yourself that all measures are concerted and decided upon for my departure to America, fixed for the 10th of next month. Rev. Father Provincial Underhill has at last consented, tho'

reluctantly I fear, and allows me a few vestments and 2 chalices from the Province—but no money. I have taken my passage in a ship bound to Norfolk in Virginia, about 4 or 5 days journey to Baltimore in Maryland—the passage comes to 50 guineas each person. To raise the sum, and also to provide for future demands in America, I was advised and found it expedient to have recourse to the humane and charitable Catholics in England to recommend my undertaking to their patronage and benevolent assistance. I have written and had printed a circular letter to be sent about the country, have already received upwards of £100, and hope to find a good fund shortly raised at the Bankers, Wright & Co., who will inform me when I get to America of the amount of the contributions placed with them to my account. From that fund I hope to be able to furnish the worthy Rev. Father Tosi a sufficient sum for his passage to America. When I arrive and shall have adopted my plan and settlement shall immediately inform you and send a bill of exchange for £50 for that respectable and most desirable Father and co-operator, who, I trust, will continue in his zealous and generous dispositions.

Only Father Ant. Angier goes off with me. He is young, pious, and zealous, but wants activity and experience in the world. Fr. Thos. Wilson, I am sorry to say, cannot quit his post at Bornhem till the fate of that house is decided—as he is the only ostensible and responsible man—he, no doubt, has written to you as he intended, to lay before you and the Vicar-General the state of that place and his own particular embarrassed situation in which he truly is to be pitied—he is involved in debt, deprived of the usual means of subsistence, the funds in the Bank of Vienna, and a full school, hampered in the spiritual government of those about him and without any hopes of prospering either as a convent or college, and not supplied with money by the Province, even to maintain himself and subjects, much less to keep up the establishment. My intention was, and which I still persevere in, to request of our Holy Vicar-General to nominate Father Thomas Wilson the Prior or head of our Colony or Community from the moment of his arrival with us, as he is every way adequate to the task and the only one of us three capable of directing or governing either in or out of a community. With him alone I should not despair of success, without him I know not what I shall do—nay, am inclined to despond and have all reason to think I shall fail in my undertaking. He is not old, is hearty, zealous, charitable, and in-

defatigable; which, added to his knowledge and experience, render him indispensably necessary to me. Therefore, my dear Father Master, you will, I trust, use all your zeal and influence to hasten his departure—he wants not zeal and charity for the undertaking, but advice and encouragement. He has pledged his word to me; I can rely upon it. He and Mr. Angier and a good Father Paite who offers to join us when he obtains leave, have named me their superior in the undertaking till we can choose, or have nominated by the General a more proper one. This I consented to merely to obviate difficulties and to hasten the execution of our plan. I beg, then, you will submit what I say of Fr. Wilson to the V.-General and forward to me to the care of Dr. Carroll his instructions and orders with every necessary paper for the establishment of a Convent and College for the education of youth.* . . . I went lately to see our sisters, the nuns of our Order,† who have also † . . . of following me to Am^a. as they do not think they can prosper and increase their numbers in England. The Rev. Mother desired me to mention this to you and request your opinion and advice. Meanwhile I desired them to recommend seriously the case to Almighty God, who will dispose of all in good time, and promised them that I would, after being settled myself, look out and calculate for them, and when I find a place, will inform them. . . . If the General and you should judge advisable for them to go to America, which I sincerely wish, in case I can provide for them, you will please write to them or the Confessor Rev. Mr. Brittain and also to the Provincial on the subject. I presume you will wish to see my circular addressed to the English Catholics, etc., and think you can circulate it with advantage to our common cause in Italy. I shall therefore send it to you.

I must beg pardon, Rev. Fr. Master, for my scrawl and hurry, as I am pressed for time, actually packing and taking leave of many friends. I earnestly request a constant remembrance in your good prayers and H. Sacrifices. Begging the same of all wishers, I remain, Rev. Dr. Fr. Master, gratefully yours, etc., etc.,

Br. DOM. FENWICK.

The Rev. Father John Woods, Superior and President of the Academy, presents his respectful compliments to you.

* Several words missing, owing to MS. being torn. † Words missing.

‡ The English Dominican nuns, suppressed at the Reformation, reorganized in Belgium in 1660. Driven thence in 1794, they came back to England, and established themselves in the Isle of Wight, where they now have a house at Carisbrooke.

Only one other letter of F. Fenwick's is preserved in the archives written before his departure for the long and perilous ocean voyage. This, bearing date three days later than the one just given, is little more than a repetition of it, intended to guard against the danger, then so prevalent, of failure to reach the land for which they were destined. But there is ample material for another and still more interesting article to follow this, giving the experiences of these devoted laborers on their arrival in the America of a century ago, which seems almost as strange a land to us as it did to them.

STORY OF OUR PORTRAIT OF BISHOP CONCANEN.

BY THE RIGHT REV. MGR. JAMES M. S. LYNCH, D.D.

A FEW years ago I was preparing a biographical sketch of the bishops and priests of St. John's Church, Utica, N. Y., one of the oldest parishes in the State.

During my researches I happened to light on Archbishop Bayley's interesting work, entitled "A Brief Sketch of the Early History of the Catholic Church on the Island of New York," published in 1853, when the illustrious author was secretary of Archbishop Hughes.

I found the following footnote on page 71, referring to Bishop Concanen, the first bishop of New York:

"There is a very pleasing portrait of him hanging over one of the doors in the Casanata Library (Minerva) at Rome, of which the one in the Archbishop's house (Mulberry Street) is a poor copy."

I immediately wrote to a friend of mine in Rome, Rt. Rev. Mgr. Edmund M. De Pauw, formerly of the diocese of Ogdensburg, N. Y.

I requested him to get me, if possible, a photograph of this original painting.

Mgr. De Pauw, with great promptness, set about the task, but there were difficulties in the way, as the old Library had been sequestrated by the Italian government.

He succeeded, however, in getting the necessary authorization from the government officials, and a photographer was permitted to enter the building and take a photograph of the portrait, and it is from this photograph that the accompanying cut has been made.

I visited Rome in the spring of 1899 and examined this portrait very carefully.

It was no longer hanging over one of the doors of the old Library as described by Archbishop Bayley.

In fact I found that it had been long since taken down and piled away with a lot of old pictures, and apparently totally neglected. It is a pity that it could not be purchased by some friend and presented to the Cathedral of New York.

It is a handsome oil painting, and on the back it bears an inscription showing that it was the work of a Dominican Religious, Sister Anna Solano.

The inscription also gives the record of the death of the Bishop as follows: "Ric. Lucas Concanen, Primus Episcopus Neoboracen in Fe. So. Amer. Provinciis. Obiit Napoli in Campania 13 Kalend, Sextil MDCCCX."

It is curious to note that the date of the death here given is incorrect. The 13th Kalends of the month Sextilis would be July 20th.

We know as a fact, however, from authentic historical records, and especially from a letter of Father Lombardi, who attended the Bishop in his last moments, that his death occurred June 19th, 1810.

The mistake was evidently caused by the good Sister who wrote the inscription not being familiar with the old Roman way of designating the months. Very likely she supposed Sextilis was the same as our July, when it really was August.

Then again, as Bishop Concanen died in the night of the 19th of July, she might easily have fallen into the error of thinking that his dissolution took place in the early morning hours of the 20th.

The Biographical Cyclopædia of the Catholic Hierarchy of the United States puts his death on the 18th of June, but we think there can be no doubt that the date recorded in the archives of New York—June 19th—is absolutely correct.

LETTER OF F. J. M. LOMBARDI, GIVING AN ACCOUNT OF BISHOP CONCANEN'S DEATH.

COMMUNICATED BY RT. REV. MGR. JAMES M. S. LYNCH, D.D.

NAPLES, ST. DOMINIC MAJOR, June 29, 1810.

To the Most Reverend and Most Worshipful Father Master:

Having informed you of the death of Mgr. Concanen, I was preparing to give you in detail an account of the sad event, when I was honored by your letter. You can well believe that it renewed in me the grief which I had already experienced. The good Lord seemingly held in reserve for me this great affliction. I bless Him, and as a child ask light from a Father so loving. Mgr. Concanen went to confession the evening of the 18th of the present month. He said his farewell, and announced that he wished to make his confession, as a preparation for death. So mild was his temperament that he felt not, as some do, the strong ties with which friendship is wont to bind hearts.

I, however, experienced what friendship means, and my great grief caused my tears to flow, his falling with mine. I believe his tears simply told the state of his soul, sad because he was about to leave us, and especially because as an exile he was going to a far-distant land. Never for a moment did I think of death, particularly because the Doctor had said, even in my presence, that he found his chest in splendid condition. Then I left his bedside. When called about nine the next morning I found him in his death agony. What tongue can tell what I experienced in that moment! God only knows how in such circumstances I became as one dead, confused, and nervous. I was obliged to turn aside from him, to take charge

of his effects, look after his trunks, mark them, seal them, and place them in safe hands. Who in such a moment would think of things unfamiliar to him? Who would think of securing papers and saving an old document, especially in the presence of thirteen or more persons? With difficulty was I able to ask help of a friend, so as to give Mgr. Concanen a becoming, decorous, religious burial. I hope, with the aid of a certain Consul, who knew Mgr. Concanen at Leghorn, to be reimbursed for what I expended on the funeral. I hope also, with the aid of the same authority, to be allowed to open the trunks and to take from them many articles of no use whatever to the heirs, but which from the standpoint of religious decorum ought to be recovered. Most Venerable Father Provincial, bear with me a little, and kindly enter into my feelings, and believe me almost crazed with grief because of this unfortunate event. Mgr. Concanen also has a small deposit in another place. By the aid of the above-mentioned Consul, I hope to get at that also. Prudence and vigilance are necessary in cases such as this—so, too, is fervent prayer to Him from Whom we ever hope for light and aid. If occasion offers for the recovery of the effects mentioned, I shall inform you, my most dear Master and Superior; be assured of my good will; I have always feared to lose it, and I have been pleased to find it where I left it.

If a kind Providence permit it, you will hear from me by word of mouth all concerning the loss we have sustained in our dearest, most pious and affectionate Mgr. Concanen. I shall say no more on the subject, because it touches me more than any one else, I having been his child in Christ. I kiss your hand, and ask a blessing while I sign myself,

Your obedient and humble servant,

JON. MARIA LOMBARDI.

I gave your greeting as you directed. Your friends in return send most cordial remembrances.

[We return our hearty thanks to Very Rev. Dr. J. M S. Lynch for permission to publish the foregoing letter.—ED]

AN HISTORICAL SKETCH OF THE RELATIONS OF CHURCH AND STATE IN NEW YORK.

BY EDWARD J. MCGUIRE, A.M., LL.B.

THE purpose of this paper is to sketch the legal relations of Church and State in New York, as they may be gathered from public sources, from the beginning of civil government in New Netherland to the present time.

The legal position of the Church in New Netherland was substantially the same as in the mother country. Hatred and fear of all churches but their own were in the hearts of the Dutch when they settled in America. They carried them as part of their equipment. A century of religious contests had left deep scars. Landed in a savage country, weak in numbers and resources, isolated from other Dutch settlements, hemmed in by the Indians and by France on their northern and western border, and by the English, their neighbors on the east and south, and with the title to their holdings disputed, the Dutch Colonists carefully preserved their Dutch character and their State Church, "The Reformed Christian Religion according to the Doctrines of the Synod of Dordrecht." Their settlements were for the most part confined to the Hudson Valley and the lower Mohawk, except upon Long Island and Staten Island, although they originally claimed title to the whole of the vague "country between New France and Virginia." They preserved this isolation for more than fifty years. Their loyalty to their State Church was natural, for the Dutch Colonists were not religious refugees nor in any wise discontented with their fatherland. The colony was the creation of Holland and was settled by its loyal subjects.

The Dutch West India Company, created by the States-General of the United Netherlands in 1621, was given power

to establish colonies in such parts of America as were not already occupied by other European nations. The company consisted of five branches, or chambers, of which the chief was in Amsterdam. It planted a colony in the country between the Connecticut River and Maryland, which received the name of New Netherland. The Colonial government was vested in the Amsterdam Chamber, which deputed its executive power to a Director General and Council, whose acts were subject to the approval and revision of the Chamber. The company's charter provided that the laws enacted for the Colonies should not be contrary to, but as far as possible in conformity with, the laws of fatherland.

The magistrates of the colony were bound by law to maintain the Dutch Church against all sectaries. "Although English settlers either of the Presbyterian or Congregational order were granted freedom of conscience and had their churches, yet the right of public worship was denied to all other denominations, if we except Lutherans, who after some struggle were allowed a minister. Catholics, Baptists, Quakers and Jews were alike ostracized, for none other than those of the Reformed religion or persons at least well affected toward it were admissible to office." * On February 1, 1656, by formal ordinance, religious meetings other than those of the Reformed Church were prohibited; unqualified preachers on conviction of the offence were to be fined £100 Flemish, and every person assisting at such meetings was to be heavily fined.† Private family worship was, however, allowed, and the privileges of religious freedom granted by charters were not affected. Opposition to the ordinance was at once made to the Amsterdam Chamber by the Lutherans. In the Director General's letter to the Chamber the ordinance was upheld as necessary "to the end that they (the inhabitants) may be brought to hearing and in time to the public profession of the Reformed Religion in order thus to live and continue in greater love and unity together." The ordinance was repealed by the Amsterdam Chamber. Later, in 1662,

* Dr. E. B. O'Callaghan's *Laws and Ordinances of New Neth.*, p. vi.

† *Laws and Ord. of New Neth.*, 211, 213.

however, another ordinance was passed which, after reciting disobedience to former edicts regarding unlawful conventicles, prohibited any conventicle or meeting other than those of the Reformed Church of Holland. It forbade the importation, distribution or concealment of seditious and erroneous books, writings and letters. It further provided that strangers in the province without leave, should under heavy penalties register their names with the magistrates within six weeks.*

As illustrating the religious conditions of the time this quaint provision of the rules of conduct for the Dutch West India Company's ships may be cited: "No man shall raise or bring forward any question or argument on the subject of religion on pain of being placed on bread and water three days in the ship's galley, and if any difficulty shall arise out of the said disputes the author thereof shall be arbitrarily punished." †

Even the religious education of the children in the Dutch Reformed Church doctrine was provided for by legislation. On March 17, 1664, an ordinance was passed which recited that it was most highly necessary and most important that the youth, from childhood up, be instructed not only in reading, writing and arithmetic, but especially and chiefly in the principles and fundamentals of the Reformed religion, and that the number of children was through the merciful blessing of God considerably increasing. It therefore commanded, in order to promote religious instruction, that the schoolmasters appear in the church with the children committed to their care and entrusted to them on Wednesday, before the commencement of the sermon in order that after the conclusion of the Divine Service, each may in the presence of the Reverend ministers and the elders who may be present examine his scholars as to what they have committed to memory of the Christian Commandments and Catechism and what progress they have made; "after which performance the children shall be dismissed for that day and allowed a decent recreation." ‡

On the English conquest in 1664, Governor Nichols, who took possession of the province under the charter of the Duke

* Laws and Ord. of New Neth., 428.

† Id., 271.

‡ Id., 461.

of York, left to the Dutch undisturbed liberty of conscience in divine worship and in Church discipline, and provided for the protection of Church property. It was further enacted that all the people should "continue free denizens and should enjoy their lands, houses and goods wheresoever they are within this country and dispose of them as they please." It may be interesting to observe that these provisions are in substance the same as those of the Treaty of Paris of 1898, by which the Philippine Islands were ceded by Spain to the United States, and under which questions of the rights of person and property in the islands, including those of the much-maligned friars, must be settled. It may be safely assumed that at least the same fairness with which James Stuart treated the Dutch Colonists of 1664 will be shown by the United States in this important matter to the Filipinos both lay and clerical.

The population of the province at this time was very sparse, scarcely exceeding ten thousand in number, and New York City was a hamlet about the fort at Bowling Green, extending only to the north wall, the present line of Wall Street.

Almost immediately after the surrender of the colony to the English, Governor Nichols called a convention of delegates from the Long Island towns and a portion of what is now Westchester County, whose inhabitants were for the most part of English origin. This territory was created a county and called Yorkshire. The convention adopted a simple code, which is known as the Duke's Laws and which went into effect March 1, 1665.* As the instructions from the Proprietor to the Governor were to make no alterations in the law of the government settled before their arrival, these laws seem to have had no force beyond the county of Yorkshire. The Duke's Laws form a most interesting and instructive document on the customs and character of the Colonists of the seventeenth century.

They contain provisions for the support of religion at the public expense. After reciting that "Whereas the publique worship of God is much discredited for want of painful and able Ministers to instruct the people in the true religion,

* Town of Southampton vs. Oyster Co., 116 N. Y., 7.

and for want of convenient places capable to receive any number or assembly of people in decent manner for celebrating God's holy ordinances," they provide rules to be observed in every parish.* These rules provided for the erection of a church building, the election of church overseers, and for the choice of a minister who was required to prove Protestant ordination, and who was to be elected by a majority of the householders of the town. However, the growth of liberal principles may be noted in the provision that no congregation should be disturbed in its private meetings in the time of prayer, preaching or other divine service, and that no person professing Christianity should be molested, confined or imprisoned for differing in judgment in matters of religion.† The Established Church, if such it may be called, was early challenged by a few hardy souls. The General Court of Assizes, the legislative body of the province, in October, 1672, decreed that the laws of the government should be "duly observed as to parochial churches, and that although divers persons may bee of Different Judgments yett all shall contribute to the minister establishd and allowed of, which is noe way judged to be an Infringement of the Liberty of Conscience to which they may pretend." ‡

In 1673 the Dutch recovered the province and remained in control until October 31, 1674, when by the Treaty of Westminster it passed finally to the English. The so-called "Colve's Charter" of January 15, 1674, being the instructions given by Governor-General Colve upon the re-taking of the city by the Dutch, is evidence of the persistence of the old ideas of intolerance among them.§ It opens with the provision that "The Schout and Magistrates each in his quality shall take care that the Reformed Christian Religion conformable to the Synod of Dordrecht shall be maintained without suffering any other Sects attempting anything contrary thereto." It contains also a direction that all the officers of the province shall be chosen from "only such as are of the Reformed Christian Religion or at least well affected toward it." ||

* 1 Colonial Laws, 24. † Id., 25. ‡ Id., 95. § Id., 102. || Id., 104.

After the final cession of the province under the Treaty of Westminster, Major Edmund Andros, the Governor appointed under the new charter issued to the Duke of York by his brother Charles II., on his arrival in New York in 1674 confirmed the Duke's Laws for the entire province, and at the same time ratified the previous rights of the Dutch settlers.*

In September, 1682, Colonel Thomas Dongan, the ablest of the Colonial Governors, succeeded Andros, and summoned a general assembly of the province. His instructions from the Proprietor were to call a General Assembly "of all the freeholders by the persons whom they shall choose to represent them in order to consulting with yourself and the said Council what laws are fitt and necessary to be made and established for the good weale and governm't of the said Colony and its Dependencies." This Assembly adopted on October 1, 1683, the well known "Charter of Liberties." † Among other things it contained provisions that no person or persons which profess faith in God by Jesus Christ should at any time be in any way molested, punished, disquieted or called in question for any difference of opinion or matter of religious concernment who do not actually disturb the civil peace of the province. . . . providing that this liberty, or anything contained in the act to the contrary shall never be construed to make void the settlement of any public minister on Long Island, but that upon two-thirds of the inhabitants consenting or subscribing for such necessary sums the minority should be regulated thereby, and that the tax therefor should be collected by the ordinary process of tax collection. There was also inserted this clause to protect the vested rights of the churches then existing and to provide for freedom of worship: ‡ "And whereas all the respective Christian Churches now in practice within the City of New York and other places of the province doe appear to be privileged churches and have been so established and confirmed by the former authority of this government, be it hereby enacted by this General Assembly and by authority

* 1 Col. Laws, 108. Doc. rel. to Col. Hist. N. Y., III., 227.

† 1 Col. Laws, 115.

‡ Id., 116.

thereof that all the said respective Christian Churches be hereby confirmed therein, and that they and every of them shall from henceforth forever be held and reputed as privileged churches and enjoy all their former freedoms of their religion in Divine worship and church discipline and that all former contracts made and agreed upon for the maintenance of the several ministers of the said churches shall stand and continue in full force and virtue and all contracts for the future to be made shall be of the same power and all persons that are unwilling to perform their part of the said contract shall be constrained thereunto by a warrant from any justice of the peace provided it be under forty shillings." A proviso contained in the act that all Christian Churches that shall hereafter come and settle within the province shall have the same privileges as those churches already in existence, is difficult to reconcile with the foregoing, except upon the hypothesis that the kind of religion that was to be supported at the public expense was permitted to be determined by popular vote.

The Charter of Liberties was vetoed by the Duke of York when, as James II., he succeeded to the throne in the following February. The minutes of the Royal Council in which the Act was considered have been preserved.* To the provisions relating to religious liberty are appended these notes:

"Char. That all Christians shall enjoy liberty of conscience so they do not disturb the peace.

"Obs. This is practised in the Proprieties.

"Char. That every publick minister upon Long Island shall be maintained according to subscriptions; that all contracts made in New York for the maintenance of the several ministers shall be made good.

"Obs. This agreeable to the practice of New England but not his Maj. other plantations."

The veto was caused by the displeasure of the King with the limitations upon his prerogative and his proprietary rights proposed by the Act.

When news of the Revolution of 1688 reached New York,

* Doc. rel. to Col. Hist. N. Y., III., 359.

Jacob Leisler, a captain of one of the train bands of militia, usurped the government in the Protestant interest and held it for nearly three years. During Leisler's usurpation a legislative assembly met, but it did nothing substantial except to arrange for that necessary thing for all usurpers, taxation for the purposes of the government and the governor.*

In 1691, Henry Sloughter, the Royal Governor, arrived in New York, and having first promptly attainted and executed Leisler and Milborne, his son-in-law, called a General Assembly. One of the first acts of the new General Assembly was to pass a law imposing the Test Act on Catholics, excluding them from public office and banning their religion.† After sounding phrases about the religious liberty and freedom of worship granted the inhabitants according to their respective persuasions, which carefully excluded the Jews however, the Act proceeds in these words: "Always provided that nothing herein mentioned or contained shall extend to give liberty for any persons of the Romish religion to exercise their manor of worship contrary to the laws and statutes of their Majesties Kingdom of England."

As early as September, 1693, the support of Protestant churches in New York City and the adjacent counties by the community at large was provided for by various special laws. An interesting question has been debated as to whether the Church of England was established by these acts. The opponents of the Episcopal Church claim that in the province at this time the Church of England was an abstraction rather than a fact; that the Dutch Church established under the prior government and protected by the articles of surrender was then the flourishing religious organization of the province, the population of which did not exceed 20,000,‡ of whom a large number were of Dutch birth or ancestry; and that these statutes all were arbitrarily and illegally wrested from their true bearing and made to answer the purposes of the English Church party.§ However this may be, some one of the Protestant forms

* 1 Col. Laws, 218. † 1 Id., 247, 248. ‡ Doc. Hist. N. Y., I., 687.

§ Fowler's Introd. to the Bradford Laws, 129, and authorities cited.

of Christianity was undoubtedly recognized from the beginning as the State religion.

In 1697 the corporation now known as Trinity Church was created by Letters Patent from the Crown, under the name "The Rector and Inhabitants of the City of New York of the Protestant Church of England as by Law Established." The large grants of public lands made to it at this period are the source of its present great wealth. The peculiar circumstances of its foundation and its legal position made it a unique parish church, from which it has grown into probably the most influential and powerful parish church in the world. The Letters Patent creating the corporation treated the matter as one of public concern in the province. The Episcopal jurisdiction over it was vested in the Bishop of London. Its rector was required to be inducted into office by the Governor of the province under the instructions of the King, and a sum of money for his support was directed to be collected by public taxation.

Afterwards, as the recognized Church of the colony, the Church of England in the province received valuable privileges from time to time by acts of the Colonial Assembly. Two vestrymen of Trinity Church were required to be elected by popular election in each Ward of the City of New York, and the treasuries of the Churches were given certain market taxes and other valuable franchises.*

In 1700 the General Assembly passed an Act which was meant as a threat to drive the French Catholic missionaries from their Christ-like work among the Iroquois, thus weakening the power of France in the western and northern parts of the province. It is the most disgraceful legislative act in the history of New York. A full quotation will be interesting:

"Whereas divers Jesuits, preists and Popish missionaries have of late come and for some time have had their residence in the remote parts of this Province and other his Ma'tys adjacent colonies, who by their wicked and Subtle Insinuations

* See, for the titles of these acts, Laws, 1784, Ch. 33, and Ch. 38.

Industriously labour to Debauch, Seduce and withdraw the Indians from their due obedience unto his most Sacred Ma'ty and to excite and stir them up to Sedition, Rebellion and open Hostility against his Ma'tys Gover'mt for prevention whereof be it enacted by his Excel the Gov. Council and Representatives convened in General Assembly, and it is enacted by the Authority of the same that all and every Jesuit and Seminary Preist, Missionary or other Spirituall or Ecclesiasticall person made or ordained by any Authority, power or jurisdiction derived, challenged or P'tended from the Pope or See of Rome, now residing within this Province or any part thereof shall depart from and out of the Same at or before the first day of November next in this present year, Seventeen hundred. And be it further enacted by the authority aforesaid that all and every Jesuit and Seminary Preist, Missionary or other Spirituall or Ecclesiasticall person made or Ordained by any Authority, power or jurisdiction derived, challenged or P'tended from the Pope or See of Rome, or that shall profess himself or otherwise appear to be such by preaching and teaching of others to say any Popish prayers by celebrating Masses, granting of absolutions or using any of the other Romanish ceremonies & Rites of worship by what name, title or degree soever, such person shall be called or known who shall continue, abide, remain or come into this province or any part thereof after ye first day of November aforesaid shall be deemed and counted an Incendiary and disturber of the publick peace and safety and an enemy to the true Christian religion and shall be adjudged to suffer perpetual imprisonm't, and if any person being so sentenced and actually imprisoned shall break prison and make his escape and be afterwards re-taken he shall suffer such paines of death, penalties and forfeiture as in cases of felony."

Then follow provisions for the punishment by a fine of £200, by being "set in the pillory for three severall dayes" and by being "bound to good behaviour, at the discretion of the Court, of every person who knowingly harbours or succours any such ecclesiastical person knowing him to be such." It is provided further that magistrates may commit for trial persons sus-

pected of being Jesuits or priests. Then follow these provisions: "Also it shall and may be lawful for any person or persons to apprehend without a warrant any Jesuit, Seminary Preist, or other of the Romish Clergy as aforesaid and to Convent him before ye Gov'r or any two of the Council to be examined and imprisoned in order to tryall unless he give a satisfactory acc't of himself and as it will be esteemed and accepted as a good service don for ye King by the person who shall seiz and apprehend any Jesuit Preist, Missionary or Romish Ecclesiastick as aforesaid, so the Governor of this Province for the time being with the advice and consent of the Council may suitably reward him as they think fitt. Provided this act shall not extend or be construed to extend to any of the Romish clergy who shall happen to be shipwrackt or thro other adversity shall be cast on shoure or driven into this Province so as to continue and abide no longer within ye same than untill he may have opportunity of passage for his departure. So also as such person immediately upon his arrival shall forthwith attend ye Gov'r if near to the place of his residence or otherwise on one or more of ye Council or next Justices of the Peace and acquaint him with his circumstances and observe ye directions which they shall give him during his stay in the Province." *

This infamous act was repealed at the first session of the Legislature of the State of New York, held in the City of New York after its evacuation by the British in 1783.

The Revolution overthrew this whole system of church establishment. On April 20, 1777, at Kingston on the Hudson, the first General Convention inserted in the Constitution of the new State of New York this section:

"XXXVIII. And whereas we are required by the benevolent principles of rational liberty not only to expel civil tyranny but also to guard against that spiritual oppression and intolerance wherewith the bigotry and ambition of weak and wicked priests and princes have wronged mankind, this Convention doth further in the name and by the authority of the good people of this State ordain, determine and declare that the free-

* 1 Col. Laws, 428.

exercise and enjoyment of religious profession and worship without discrimination or preference shall forever hereafter be allowed within this State to all mankind, provided that the liberty of conscience hereby granted shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of this State."

By this great act the freedom of religion in the State of New York was forever secured.

It may be noted as a curious evidence of the religious temper of that day that the Constitution of 1777 contained this remarkable provision preventing clergymen from holding public office:

"XXXIX. And whereas the ministers of the Gospel are by their profession dedicated to the service of God and the cure of souls and ought not to be diverted from the great duty of their functions, therefore no minister of the Gospel or priest of any denomination whatsoever shall at any time hereafter under any pretence or description whatever be eligible to or capable of holding any civil or military office or place within this State."

This provision was stricken out by the Constitutional Convention of 1821.

As soon as peace was declared the Legislature convened at New York City in April, 1784, and its first session was filled with business of the greatest moment. The adjustment of the machinery of a new government built on novel principles, the protection of vested rights, the preservation of the substance of the law and the customs of the people as they existed prior to the change in their rulers, the removal of evils which had grown up under the abuses and errors of the former time, and the adoption of remedies therefor occupied its attention. Among other things, while confirming fully the property rights of the various Churches, it repealed all the acts which granted "certain immunities, emoluments and privileges to the Episcopal Church or that mode of religious worship commonly called the Church of England, in the City and County of New York, and County of Richmond, Queens and West-

chester, and do establish and maintain the ministers of that denomination within the said Counties, and do also declare or imply a pre-eminence of distinction of the said Episcopal Church or Church of England over all other Churches and other religious denomination," and it provided by law "that an universal equality between every religious denomination according to the true spirit of the Constitution towards each other shall forever prevail." *

At the same session was passed a general act, providing for the incorporation of churches and religious societies under general rules, few, simple and easy for all, which is a magnificent example of legislation and forms the basis of the present law on this important subject.†

The preamble of this act is of great interest: "Whereas many of the churches, congregations and religious societies in this State, while it was a colony have been put to great difficulties to support the public worship of God by reason of the illiberal and partial distribution of charters of incorporation to religious societies whereby many charitable and well disposed persons have been prevented from contributing to the support of religion for want of proper persons authorized by law to take charge of their pious donations, and many estates purchased and given for the support of religious societies now vest in private hands to the great insecurity of the society for whose benefit they were purchased or given, and to the no less disquiet of many of the good people of this State; and whereas it is the duty of all wise, free and virtuous governments to countenance and encourage virtue and religion and remove every lett or impediment to the growth and prosperity of the people and to enable every religious denomination to provide for the decent and honorable support of divine worship agreeable to the dictates of conscience and judgment."

This law made a most unusual provision for the vesting in the corporate body immediately of "all the temporalities granted or devised directly to said church, congregation or

* Laws 1784, Ch. 33 and 38.

† Laws 1784, Ch. 18.

society, or to any person or persons in trust to and for their use and although such gift, grant or devise may not have strictly been agreeable to the rigid rules of law, or might on strict construction be defeated by the operation of the statutes of mortmain." It made provision for the protection of clergymen from arbitrary power by taking from the trustees of the church the power to fix the salary of the clergyman and by requiring the congregation itself to fix it at special meetings. To prevent abuses and in accordance with legal tradition, restrictions upon the amount of real estate and personal property which a Church could hold were made, and the Court of Chancery was placed in control of all such matters by requiring that annual reports should be made by the Churches to it. The final clause of the Act crystallized the principle of the Constitution, that while the State protects and fosters religion in its beneficent work, it must not interfere in religious matters. It is as follows: "Nothing herein contained shall be construed, adjudged or taken to abridge or affect the rights of conscience or private judgment or in the least to alter or change the religious constitutions or governments of either of the said Churches, congregations or societies, so far as respects or in any wise concerns the doctrine, discipline or worship thereof."

The Constitution of 1777 and the legislation of the Revolutionary period in aid of it are remarkable for deep sagacity and great grasp of principles as well as for the conservative and sane treatment of the innovations and novelties which the radical changes in the government made necessary. This is the more remarkable when it is remembered that this Constitution was made in time of war by delegates who laid down their arms in most cases to join in the deliberations upon it. It was a venture in a virgin field, and its wisdom, knowledge and broadness are priceless treasures of the citizens of New York. Its wisdom is shown remarkably in the provision creating the body of the law for the State.* It provided that the law of the State should be constituted of the Common Law of England and of the Acts of

* Const. 1777, Sec. XXXV.

the Legislature of the Colony of New York, as together formed the law of the colony on April 19, 1775 (the day of Concord and Lexington). It was expressly declared, however, "that all such parts of the said Common Law and all such of the said Statutes and Acts aforesaid or parts thereof as may be construed to establish or maintain any particular denomination of Christians or their ministers . . . are repugnant to this constitution and hereby are abrogated and rejected."

When this provision of the organic law of the Empire State passed this provincial, war-bound body of pioneers assembled at the small river town of Kingston, in the dark days of the Revolution, the shadow of two centuries of religious bigotry and intolerance in legislation of the mother country, with their feeble imitations in the Colony, passed away from the State of New York forever. Not content with this constitutional provision, the Legislature of 1788 afterwards decreed that none of the statutes of England and Great Britain should operate or be considered as laws of this State.*

A curious example of the force of the old law adage, "*stare super antiquas vias*," is given by the Roll of Attorneys, a legal relic preserved in the library of the Association of the Bar in New York City. The first entry on the roll bears date October 29th, 1794, and notwithstanding the constitution and the statutes and the liberty-charged atmosphere of the times, the following is the text of the oath, "I do solemnly without any mental reservation or equivocation whatever swear and declare that I renounce and abjure all allegiance and subjection to all and every foreign King, Prince, Potentate and State in all matters ecclesiastical, as well as civil, and that I will bear faith and true allegiance to the State of New York as a free and independent State." This document bears date more than five years after the adoption of the United States Constitution. Side by side with it is another contemporaneous document which is confined to the declaration that the subscribers will support the Constitution of the United States. This second roll in many cases is signed by the subscribers to the first. It is to be noted, however,

* Laws 1788, Ch. 46, Sec. 38.

that most of the bearers of French names and a number of others signed the second roll only.

An early and an interesting example of the broad and liberal attitude of the State of New York towards all forms of religion is found in the celebrated case of *People vs. Philips*, argued before the Court of Sessions of New York City in June, 1813. It was determined therein that auricular confession, as a part of Church discipline, protects the priest from being compelled to divulge in a Court of Law statements made to him therein. Father Anthony Kohlmann, the rector of St. Peter's Church, had returned some stolen goods to their owner. The persons charged as the thieves were put on trial. Father Kohlmann being called as a witness, refused to tell who gave him the property or to answer any questions regarding it, pleading that as an individual he knew nothing of the case and that as a priest administering the Sacrament of Penance he must not answer any question bearing on the restitution. The argument was heard before the full bench of the Court. The District Attorney offered to quash the indictment, which would have had the effect of withdrawing the question. The offer was courteously refused. Mr. William Sampson, one of the great names of the early days of the New York Bar, an Irish Presbyterian refugee of '98, who was Father Kohlmann's counsel, published an interesting report of the entire case.* The District Attorney insisted that the Sacrament of Penance was unknown in New York and that a due respect for the law required that there should be no means whereby the State should be prevented from eliciting all proper evidence on a criminal trial; that the people of the United States were a Christian Protestant people and that the Constitution required that all persons should stand equal before the law and that no form of religion should be protected or specially recognized by the law or be above it. In reply, the priest's counsel set out that public policy required that the evidence should be excluded and pleaded eloquently the religious rights of their client and his constitutional guaran-

* Sampson on "The Catholic Question in America," N. Y., 1813.

tees, and quoted in their argument the famous dictum of Lord Mansfield—"Conscience is not controllable by human law nor amenable to human tribunals. Persecution or attempts to force conscience will never produce conviction and are only calculated to make hypocrites or martyrs." The decision of the Court was unanimous. It was written by the famous De Witt Clinton, then Mayor of New York. It held that a clergyman or other minister of any religion shall not be allowed to disclose a confession made to him in his professional character in the course of discipline enjoined by the rites or practice of the religious body to which he belongs. The decision was received with general approbation throughout the country and was afterwards, in 1828, incorporated formally in the Revised Statutes of the State.* It was the first time that the question had been raised in the United States, and the decision is the more remarkable as it was contrary to the principle of the English decisions and the opposite view has the support of recognized authorities.†

Although no form of religion is considered by the State of New York as having rights superior to any other, yet the fact of the existence of the Christian religion as the predominating faith of the people has been uniformly recognized by the Courts, Constitutional Conventions and Legislatures. As early as 1811, Chancellor Kent, writing the opinion of the Court in *People vs. Ruggles*,‡ made the celebrated dictum, "We are a Christian people and the morality of the country is deeply ingrafted upon Christianity." This famous case arose on the conviction of the defendant for blasphemy in maliciously reviling Jesus Christ in a public place. In the absence of a specific statute the question was presented whether such an act was in New York a crime at common law. The Court held that it was, because to scandalize the Author of Christianity under the circumstances presented was a gross violation of decency and good order, and that blasphemy was an abuse of the right of religious liberty. The Court further

* Reviser's Report, V., 33; 2 Rev. St., 406, § 72; Code of Civ. Pro., § 833.

† Greenleaf on Evidence, § 247.

‡ 8 Johnson, 294.

held that though the Constitution discarded religious establishments, it did not forbid judicial cognizance of those offences against religion and morality which have no reference to any such establishment or to any particular form of government, but are punishable because they strike at the root of moral obligation and weaken the security of social ties; that the Constitution never meant to withdraw religion in general, and with it the best sanctions of moral and social obligation, from all consideration and notice of the law; and that the framers intended only to banish test oaths, disabilities and the burdens and sometimes the oppressions of Church establishments, and to secure to the people of this State freedom from coercion and an equality of right on the subject of religion.

This decision of the Supreme Court that, although Christianity is not the religion of the State, considered as a political corporation, it is nevertheless closely interwoven into the texture of society and is intimately connected with all the social habits, customs and modes of life of the people, gave offence in certain quarters. In the Constitutional Convention of 1821 an amendment was proposed to the effect that the judiciary should not declare any particular religion to be the law of the land.* It was rejected after a full debate in which its opponents, while differing in details, agreed "that the Christian religion was engrafted upon the law and entitled to protection as the basis of morals and the strength of Government."

In 1861 a similar question was presented for decision in the case of *Lindenmuller against The People*.† The plaintiff sought an injunction to restrain the police of New York City from interfering with theatrical performances on Sunday. The opinion of the Supreme Court was written by Justice William F. Allen, a most distinguished jurist. It afterwards, in 1877, was adopted by the Court of Appeals as the doctrine of the highest Court.‡ It contains an admirable and exhaustive study of the Sunday laws. It takes the claim of the plaintiff, stated broadly, to be that "The Bible, and religion

* Debates, Const. Conv. 1821, p. 374. † 33 Barb. 548; 21 How. Pr. 157.

‡ *Neuendorff vs. Duryea*, 69 N. Y., 563.

with all its ordinances, including the Sabbath, are as effectually abolished by the Constitution as they were in France during the Revolution, and so effectually abolished that duties may not be enforced as duties to the State because they have been heretofore associated with acts of religious worship or connected with religious duties." It then proceeds: "It would be strange that a people, Christian in doctrine and worship, many of whom or whose forefathers had sought these shores for the privilege of worshipping God in simplicity and purity of faith and who regarded religion as the basis of their civil liberty and the foundation of their rights, should in their zeal to secure to all the freedom of conscience which they valued so highly, solemnly repudiate and put beyond the pale of the law the religion which was as dear to them as life and dethrone the God who, they openly and avowedly profess to believe, had been their protector and guide as a people." The Court announced the broad decision that every act done, maliciously tending to bring religion into contempt, may be punished at common law, and the Christian Sabbath as one of the institutions of religion may be protected from desecration by such laws as the Legislature in their wisdom may deem necessary to secure to the community the privilege of an undisturbed worship, and to the day itself that outward respect and observance which may be deemed essential to the peace and good order of society, and to preserve religion and its ordinances from open reviling and contempt. It further held that this must be considered not as a duty to God, but as a duty to society and to the State. This decision firmly established the proposition that as a civil and political institution the establishment and regulation of a Sabbath are within the just powers of civil government.

In the storm and stress of the Know Nothing period the controversies and troubles which the trustee system, created by the first religious corporation acts, caused the Catholic Bishops of the State, were made the occasion for interference by the Legislature against ecclesiastical authority. The matter became of great interest and the controversy which it gave rise

to between Archbishop Hughes and Senator Erastus Brooks raged in the public press during 1855 with exceeding bitterness. The result was a statute, Chapter 230 of the Laws of 1855, which provided that no conveyance of property in trust to a person in ecclesiastical office or his successor should vest title thereto in such person or his successor, and that all dispositions of property for religious purposes unless made to a religious corporation should be invalid. Elaborate provisions were also made for the vesting of titles to such property on the death of ecclesiastical personages holding them in the incorporated churches having the use of the property. In case there were none such, the titles were to vest in the State, for the benefit of the congregation using the property, upon its becoming incorporated. This statute, which was of undoubted invalidity, was useful solely for the exhibition of the bigotry of its promoters and their political power. When the time of passion passed, it was quietly repealed by the Legislature of 1862.*

Many interesting questions have arisen from time to time as to how far the English doctrines of "superstitious uses," of mortmain and of charities, especially in relation to the ownership of lands by religious corporations and their capacity to take charitable bequests and devises, remained the law of the State.

As to superstitious uses it has been expressly held that the English doctrine has no place in this State; that those professing the Roman Catholic faith are entitled in law to the same respect and protection in their religious observances as those of any other denomination and that these observances cannot be condemned by any Court as matter of law as superstitious.† The right to make provision for Masses for the dead by contracts made *inter vivos* was expressly declared by the Court of Appeals.‡

As to charities generally, the Court of Appeals, in 1888, settled finally after much discussion that, the English doctrine of trusts for charitable uses, with all its refinements, was not the law in New York and that the settled policy of the

* Laws[1862, Ch. 147.

† *Holland vs. Alcock*, 108 N. Y., 329.

‡ *Gilman vs. McArdle*, 99 N. Y., 451.

State was to create a system of public charities administered through the medium of corporate bodies created by legislative power and endowed with the same legal capacity to hold property for their corporate purposes, which a private person or a private corporation had to receive and hold transfers of property. It was held in one case as a consequence that bequests for Masses, which are regarded as charitable provisions, cannot be made directly except to incorporated Churches or other corporations having legal power to take property for such purposes.* However, the rules laid down by the Court in the matter of charities have been since radically changed by legislation. The decision of the Court of Appeals in the Tilden will case by which the elaborate plans for public charity made by Samuel J. Tilden were defeated under these rules, was followed almost immediately by Chapter 701 of the Laws of 1893, which provides that gifts by will for charitable purposes shall not be defeated because of indefiniteness in the beneficiaries and that the power in the regulation of the gifts for charitable purposes formerly exercised by the Court of Chancery under the ancient law of England should be restored and vested in the Supreme Court as a Court of Equity. The Court of Appeals construing this statute has recently held (December, 1899) that the existence of a competent corporation or other definable trustee with power to take is no longer necessary for the validity of a trust for charitable uses, and that any legal trust for such purposes may be executed by proper trustees if such are named, and if none are named, the trust will be administered by the Supreme Court.† It is an open question, however, whether the rule in relation to bequests for Masses is affected by this act.

There exist, however, some important restrictions upon the conduct of religious corporations. The better opinion and the weight of judicial authority is, that notwithstanding the repealing act of the Legislature of 1788, the English statutes of Elizabeth, restricting religious and charitable corporations in the alienating and encumbering of their real estate, have been

* *Holland vs. Alcock*, *supra*. † *Allen vs. Stevens*, 161 N. Y., 122.

adopted as the law of this State in determining the power which such corporations possess to alienate or encumber their real property, and that such acts can only be done under the order of the Supreme Court.* Limitations upon the value of the property and of the income of religious corporations have also been uniformly made. The present law, however, is most liberal in this respect, the property of such corporations being limited to \$3,000,000 and the annual income to \$500,000.† By recent act also the strict requirements for accounting to the Supreme Court as to their property and income, which controlled such corporations, are confined to cases where the Attorney General intervenes by petition to the Supreme Court and upon proper cause being shown.‡ It is provided by express statute also that no person having a husband, wife, child or parent shall leave by will more than half his estate to religion or charity.§

The law of New York on the general subject of the Church and its legal position before the law has been defined in numerous cases by many interesting decisions of the Courts. The results may be briefly stated as follows:

Religious societies as such, are not legal entities,|| although as an aggregation of the individuals composing them for motives of convenience in certain cases they are recognized as existing.|| They can neither sue nor be sued in civil court. They cannot hold property directly, yet they may control property held by others for their use or upon trusts created by them. The existence of the Church proper as an organized body is not recognized by the municipal law.

There is no statute which authorizes the incorporation of the Church at large. The incorporation is generally of the congregation or assemblage of persons accustomed statedly to meet for divine worship, although provision has been made for the incorporation of special ecclesiastical bodies with governing authority over churches. The general situation is well expressed by Jus-

* *Dudley vs. Cong. of St. Francis*, 138 N. Y., 456.

† *Gen'l. Corp. Law*, 512.

‡ *Religious Corp. Law*, § 13.

§ *Laws 1860, Ch. 360.*

|| *Baxter vs. McDonnell*, 155 N. Y., 83.

¶ *Associate Alumni vs Gen'l Seminary*, 26 App. Div. 144, 163 N. Y., 417.

tice Cooley: "The Church is not incorporated and has nothing whatever to do with the temporalities. It does not control the property or the trustees. It can receive no body into the society and can expel no body from it. On the other hand, the corporation has nothing to do with the Church except as it provides for the Church wants. It cannot alter the Church faith or covenant; it cannot receive members, it cannot expel members; it cannot prevent the Church from receiving or expelling whomsoever that body shall see fit to receive or expel." *

Questions of the civil rights of persons, relating either to themselves or to property, whatever may be their relations to Church organizations or pertaining thereto, are as a matter of course the subject of adjudication in the civil tribunals.† When, however, personal rights and rights of property are dependent upon questions of doctrine, discipline, Church government, customs or law, the civil court will treat as controlling the determinations made on such questions by the highest tribunal within the Church to which they have been presented, and will consider them as binding in their application to the case before it. While a clergyman, or other person, may always insist that his civil or property rights as an individual shall be determined according to the law of the land, his relations, rights and obligations arising from his position as a member of some religious body must be determined according to the laws and procedure enacted by that body for such purpose. Where it appeared, in the case cited, that questions growing out of relations between a priest and his bishop had been submitted by the parties to an ecclesiastical tribunal which the Church itself had organized for that purpose and decided by it, it was held by the Court of Appeals that the civil courts were justified in refusing to proceed further, and that the decision of the Church judicatory in the matter was a bar and a good defence.

The Church at large depends wholly upon moral power to carry on its functions without appealing to the civil authorities for aid either through the Legislature or the court. Where

* *Hardin vs. Baptist Church*, 51 Mich., 137.

† *Baxter vs. McDonnell*, *supra*.

there is no incorporation those who deal with the Church must trust for the performance of civil obligations to the honor and good faith of the members. The congregations formed into civil corporations are governed by the principles of the common law and statute law. With their doctrinal peculiarity and denominational character the courts have nothing to do. Whatever they choose to do that is within their corporate power, is lawful.

Speaking generally, religious corporations can only be controlled through the votes and acts of the members of the corporation under its by-laws. From time to time, however, important restrictions upon their general power have been made in special cases. The present Religious Corporation Law requires the trustees to administer the temporalities of the Church in accordance with the discipline, rules and usages of the religious denomination or ecclesiastical governing body, if any, with which the corporation is connected and with the provisions of law relating thereto and for the support and maintenance of the corporation and its denominational or charitable work.* It requires the consent of bishops and other officers for a mortgage, lease or conveyance of the real property of certain Churches.† It is expressly provided also that no act or proceeding of the trustees of any incorporated Roman Catholic Church shall be valid without the sanction of the Archbishop or Bishop of the diocese or of the Vicar-General or administrator in his absence.

The relations of ecclesiastical persons one to the other have also been considered by the courts. It has been held that the personal contracts of a bishop are the same as those of a layman as far as their form, force and effect are concerned. It has been determined that the relation of master and servant does not exist between a bishop and his priests, but only that of ecclesiastical superior and inferior. Finally the courts have ruled that a priest or minister in any Church by assuming that relation necessarily subjects his conduct in that capacity to the law and custom of the ecclesiastical body from which

* Relig. Corp. Law, § 5.

† Id., § 51.

he derives his office and in whose name he exercises his functions.*

In the important matter of marriage New York has followed the common law. In this State a man and a woman who are competent to marry each other, without going before a minister or magistrate, without the presence of any person as a witness, with no previous public notice given, with no form of ceremony, civil or religious, and with no record or written evidence of the act kept, and merely by words of present contract between them, may take upon themselves the relation of husband and wife and be bound to themselves, to the State and to society as such.† Marriage, as far as its validity in law is concerned, is consequently a civil contract. A clergyman of any church or denomination, however, has power to solemnize marriage in the manner and pursuant to the regulations of any religious society.‡

The Revised Statutes of 1828 provided for the supervision of the marriage contract by the State.§ The system proved to be very unpopular, and in 1830 an amendment made the statute permissive instead of obligatory and restored the common-law freedom of the marriage contract.|| This condition of the matter has been frequently criticised and changes have been proposed, but so far all attempts to alter the present law and to regulate the marriage contract by statute have been in vain.

The sketch contained in this paper is necessarily only in outline. A full treatment of the subject would require a volume. It is hoped, however, that it may serve to give a general view of a most important historical matter and lead to a more adequate idea of the position of religion under the excellent form of Republican Government which exists in the Empire State of the Union.

* *Baxter vs. McDonnell*, *supra*. † *Hynes vs. McDermott*, 82 N. Y., 47.

‡ Domestic Relations Law, Art. II. § 2 Rev. Stat., 138.

|| Laws 1830, Ch. 320.

LETTERS AND PAPERS FROM THE ANNALES DE
L'ASSOCIATION DE LA PROPAGATION DE LA
FOI.

TRANSLATED BY JOHN E. CAHALAN, A.M.

I. LETTER OF HIS GRACE ARCHBISHOP WHITFIELD OF BALTI-
MORE TO HIS EMINENCE THE CARDINAL GRAND ALMONER
OF FRANCE. (*Annales*, Vol. IV., pp. 232, 3.)

BALTIMORE, Oct. 12, 1828.

Your Eminence:

The worthy and venerable Archbishop Maréchal, my predecessor, who during his episcopacy labored so zealously and with so much success for the welfare of his diocese, shortly before his death spoke to me of your Eminence, gratefully recalling the kindness you had shown him in procuring for his poor church considerable sums of money. He bade me write to you and beg you to kindly use your influence in my behalf with the Society for the Propagation of the Faith, whose president you are.

Some time ago I received the sum of 2,300 francs, allotted to me for the present year. Accept my lively gratitude and that of the faithful of my diocese.

The debt of the Cathedral still embarrasses us, and means are wanting to build churches in places where none exist and where they are needed.

We should like to have at least enough money to establish new houses of the Sisters of Charity. These good *religieuses* give free instruction to a number of poor girls, many of whom are Protestants. The Sisters not only have the consolation of seeing the latter become Catholics, but they frequently succeed in converting their relatives. Religion is making great

headway here; it would make still greater progress were our resources more ample. I turn again, then, to the protection of your Eminence, and I come to ask you to appeal for me to the Society for the Propagation of the Faith. I make the request not only in the name of Archbishop Maréchal, who was honored with your friendship; I venture even to make it in my own name, confident of the interest you must take in the successor of a prelate who was dear to you and whose perfect devotion towards you I share.

I have the honor to be, &c.,

JAMES WHITFIELD,

Archbishop of Baltimore.

II. A STATEMENT CONCERNING THE DIOCESE OF BALTIMORE, PREPARED AND FORWARDED TO THE EDITOR OF THE ANNALS OF THE PROPAGATION OF THE FAITH BY HIS GRACE ARCHBISHOP WHITFIELD. (*Annales*, Vol. IV., pp. 233-242.)

BALTIMORE, June 27, 1829.

The diocese of Baltimore embraces the State of Maryland and the District of Columbia. Maryland is situated between Pennsylvania and the Potomac River, occupying both shores of Chesapeake Bay at its upper end, and bounded on the east by the State of Delaware. It contains from thirteen to fourteen [1300-1400?] square miles.

The District of Columbia is a small territory of ten square miles, situated on both banks of the Potomac. The land was taken from Maryland and Virginia and made independent of these two States and all the other States of the Republic, for free occupation by Congress, and for the residence of the President and of all the other officers of the government of the United States. The chief city is Washington.

Maryland has 407,000 inhabitants; the District of Columbia 33,000, a total (for the diocese) of 440,000. Of these, 113,000 are negroes, three-fourths of whom are slaves. The Catholics number from 60,000 to 80,000; 6,000 to 7,000 of these reside in the District.

The principal city of Maryland is Baltimore, which has a

population of 80,000. It was a mere hamlet in 1750. Now it is a large and beautiful town, with splendid streets, any number of monuments and important institutions, and a well-thronged harbor. The Catholics constitute a fifth of the population. The others are divided up into a number of sects, mainly Presbyterians, Episcopalians, and Methodists. Next follow the Anabaptists, Quakers, Universalists, Unitarians, Swedenborgians, or people of the New Jerusalem, a few Jews, &c. It must be observed that all these sects, especially the first, are again cut up by schisms and internal disagreements. The Episcopalians, for instance, a sect that left the Anglican church in the time of the American Revolution in 1776, is at present on the eve of experiencing another schism; one party leans toward Arminianism and would retain the hierarchy; the other strongly inclines toward *Gomarisme*,* and strives to introduce the popular forms of the Presbyterians. Nearly two years ago their last bishop (James Kemp) died, and despite the repeated efforts of the electors, they have not yet been able to agree upon a successor.

A great schism has already occurred among the Methodists; they have separated into orthodox and radicals. The former cling to their bishops; the latter have altogether discarded these so-called prelates. From the ranks of the Quakers, usually so meek, so liberal, not to say so unconcerned among themselves, there arose five or six years ago a bold and venturesome man, who has led one-half of the sect into deism. The new apostle is named Hicks. New meeting-houses may be seen springing up on every side to receive his converts, while the old places of worship are utterly abandoned.

All these denominations have many ministers and churches in Baltimore. Some of the latter are quite large and handsome, but they are entirely overshadowed by our beautiful Cathedral. There are five Catholic churches: the Cathedral; old St. Peter's, which was the pro-cathedral until 1821, where the parish work is still carried on during the week; the Church of St. John, set apart chiefly for the Germans; St. Patrick's, and

* *Gomarisme*. A Protestant doctrine concerning predestination.

St. Mary's, which belongs to the College and Seminary of the same name. There is also a chapel in the Asylum cared for by the Sisters of Charity. Mass is celebrated there very often.

The Cathedral, the foundation of which was laid by Bishop Carroll, was happily completed by Bishop Maréchal, who made it the handsomest religious edifice in the United States.

It has an organ equal to that of Notre Dame of Paris, and a choir that renders the most difficult pieces as well as they are performed in the best-equipped Cathedrals of France or Italy. This skill on the part of our musicians adds to the excellent influence exerted on the Protestants, whose service is so dry and unattractive. The high altar, the paintings, the decorations are all worthy of the United States Metropolitan Cathedral. The body of the church is shaped like a cross, having its nave, two wings, its choir, and the sanctuary with apse. It is 166 feet long (exclusive of the porch, which is 24 feet deep) and it is 77 feet wide. The inside diameter of the dome is 66 feet, and its outside measurement is 77 feet.

The height from base to summit is 116 feet; and it is surmounted by a cross 11 feet high. The two towers, soon to be constructed at the front of the church, will have a height of 120 feet.

This fine church, built on the highest land in Baltimore, overtops the whole city and neighborhood, as well as the bay, which is ordinarily filled with shipping. The Protestants themselves look upon the Cathedral as the ornament and pride of their city, and they flock to it with almost as much interest as the Catholics.

St. Patrick's, built through the labors of Father Moranvillé, a French priest, its late pastor, who has left a name highly cherished and respected in that parish, is a spacious structure, of imposing and delicate architecture, with an organ and a lofty belfry.

The Church of St. John is not quite so large, but it is far from uninteresting. The church belonging to the Seminary and College of St. Mary is Gothic in style and of notably good taste. It is well decorated and is served by many priests.

The services are conducted with Gregorian plain-chant, and the same practices are followed as obtain in the seminaries throughout France. A vaulted chapel, built beneath the main church, affords great facility for the various religious offices. This Church of the Sulpicians, built over twenty years ago, has particularly helped to arouse in Baltimore that religious spirit that so distinguishes the Catholic population.

Under Fr. Nagot and Frs. Dubourg, Flaget, and David (the three latter having since become bishops), and with so many worthy co-laborers, the pious conferences and societies, the religious ceremonies, &c., have never failed to edify and to interest both Catholics and Protestants, Americans as well as French.

The Catholics of Baltimore show their zeal by all those different forms of good works that are to be met in the most religious French cities. There is a large society of highly respectable ladies who devote a part of their time to securing spiritual and temporal aid for the unfortunate; they visit the poor and the sick at their homes and in the asylums and look after their wants. They assist the clergy and Sisters of Charity in caring for the instruction of children; they help to support an orphan asylum and a large day-school for poor children. On Sunday they gather the girls that cannot attend school during the week, and teach them the Catechism, instruct them in reading and writing, and make them say their prayers, &c.

There is likewise a men's society which does for the boys what the ladies do for the girls. These various schools are attended not only by Catholic children, but also by Protestant children, many of whom become Catholics, or, at any rate, are favorably impressed with Catholicity, and carry their opinions home.

Different associations have also been gotten up among the colored people for the education of their children and the care of the sick. These societies are directed by various city priests.

This sketch of the state of religion in Baltimore may give an idea of what exists in other parts of the diocese, according to the number and means of the inhabitants.

There are fifty-two priests in Maryland and in the District of Columbia. Apart from Baltimore, Washington, Georgetown,

Alexandria, Fredericktown, Taneytown, Emmittsburg, and Hagerstown, which have established pastors, there are other places where churches exist and are attended on Sundays and other stated days. In some places the Catholics assemble in the most spacious of the private houses.

But the most interesting thing for those who have at heart the spread of our holy religion on these shores is to study the institutions upon which its preservation and its prosperity must chiefly depend.

The Reverend Jesuit Fathers have their principal house at Georgetown, together with a splendid college qualified to confer Academic degrees. They prepare priests who join the Society and who are subsequently sent by their Superior, under the authority of the Archbishop of Baltimore, among the various congregations specially committed to their care.

In 1790 Archbishop Carroll asked the Fathers of St. Sulpice to join in his apostolic work. In response to the call of the venerable prelate the Superior General of the Society, Fr. Emery, picked out a number and sent them to Baltimore, where they arrived early in July, 1791. These gentlemen began by establishing a seminary, to which they subsequently added a college. The latter, in 1805, received from the government the right to confer Academic degrees. By a brief dated May 1, 1822, Pius VII., of happy memory, granted it the privilege of a university, with power to confer the degree of doctor of theology.

In 1808 the Baltimore Sulpicians founded at Emmittsburg a sort of *Petit Séminaire*. This establishment has witnessed the development of valuable vocations for the priesthood. It continues to mould useful members of society in general, and to prepare ecclesiastical students for the holy ministry. It was withdrawn from the direction of the Sulpicians in 1819.

But notwithstanding these efforts to provide clergymen for the diocese of Baltimore, there is often a sore need of priests. Certainly it is the best equipped diocese in the United States; but much remains yet to be done.

So numerous a Catholic population as that of Maryland

ought, it seems to me, make greater efforts to secure a larger number of priests for their altars. The truth is that in order to defray the education of subjects preparing for the Church, the clergy is left to its own resources, and these consist of nothing but the college revenues.

A very consoling work, especially blessed by Our Lord from its inception, is that which is going on in the two communities, the Visitation and the Sisters of Charity. The Visitation was established at Georgetown by Bishop Neale, coadjutor first, and later successor, to Archbishop Carroll. It is a community of about sixty nuns, embodying the superior spirit of their institution. The Protestants, whose only conception of the religious life is based on the calumnies that are heaped on those who embrace it, are compelled to surrender their prejudices before these pious daughters of St. Francis de Sales. They have a boarding school of several young ladies, accommodating also quite a number of day-scholars that pay. In addition, they have a school, where they give free instruction to a large number of poor children.

The Sisters of Charity began to settle in Baltimore in 1809 (?). At first they numbered but three or four, led by Mme. Seton, a widow, converted from Protestantism, and a person of distinguished worth. They were under the direction of Rev. Dr. Dubourg, then president of St. Mary's College, now Bishop of Montauban. In 1810 (?) they removed to Emmittsburg in Maryland, and established themselves in St. Joseph's Valley near by. There upon a farm, the gift of Mr. Cooper, a convert, since ordained to the priesthood, they have erected a large house and are gathered to the number of seventy, professed and novices, with a hundred boarders. They have also charge of the school for the poor girls of Emmittsburg. From this center they have sent forth colonies to Baltimore, Washington, Frederick, the Mountain, Philadelphia, New York, Albany, Harrisburg, and St. Louis. At these various places they give care and instruction to orphans, and teach poor children, of whom there are very many. Some of these schools contain as many as five or six hundred children. At Baltimore, besides the asy-

lum and free school, they look after the Clinical Hospital attached to the Medical College. Those at St. Louis also take charge of the City Hospital. All these various branches are under the jurisdiction of the central authority at the mother-house at Emmittsburg. They constitute together a single body. They conform to the rule of life of St. Vincent de Paul, with a few modifications deemed necessary by the ecclesiastical superiors; for instance, the keeping of a boarding-school at the mother-house, with the twofold object of imparting a Christian education no less to Protestants than to Catholics (a pressing need in those sections), and of making a living for themselves. They have no other means than that boarding-school to support the convent, the novitiate, the invalid nuns, and to equip themselves for purely gratuitous outdoor school work. They have lost no member of the community by death since 1826, but from their beginning in 1809 up to 1826, forty-two members died. The living members to-day number one hundred and twenty.

A third community, the Carmelites, is also to be found in Maryland. It was founded by a few noble daughters of St. Teresa, who had quitted Belgium at the time of the French invasion during the (French) Revolution, although most of them were English or American. They are located at Port Tobacco, near the Potomac. About twenty-five *religieuses* fill this temple of prayer and edification. This would be the proper place to explain how the clergy is supported, whether by fixed contributions, by the slim outcome of collections, or by chance donations. The fact is the vast majority of the priests provide for themselves through the colleges, and, generally speaking, their zeal and self-denial have all the more striking effect upon the Protestants from the fact that the ministers the latter have to support are all married men.

The devotedness of the Catholic priests; their attention to the duties of their office—duties far more numerous than those of Protestant ministers; their tireless charity towards the wretched blacks—so valuable a portion of the flock of Jesus Christ; their lives essentially more spiritual and more solitary;

the authority, the unchangeable certainty, the loyal handing down of the Christian Faith—facts standing in such marked contrast with the individual liberty of decision and the endless changes that affect the Protestant teachings which tend more and more to deism or to indifference; the example of so many devout Catholics here practising their religion simply and regularly, uninspired by human respect or worldly interest; all these facts have combined to overcome, to a marked degree, Protestant prejudice, and to multiply the conversions that throughout this diocese, especially in Baltimore, have restored to the Church a vast number of her erring children.

Very many of these belong to the first families of the country; very many are distinguished members of the learned professions; some are high in station either in the civil government or in the army.

Others there are that, morally convinced, merely confess their faith, and through carelessness or like regrettable motives, put off their return to the religion of their fathers.

III. *EXTRACT FROM A LETTER OF ARCHBISHOP WHITFIELD OF BALTIMORE TO THE EDITOR OF THE ANNALS OF THE PROPAGATION OF THE FAITH.* (*Annales*, Vol. IV., p. 243.)

BALTIMORE, Jan. 28, 1830.

“Our reunions (sittings of the First Council of Baltimore) were so imposing that three famous legal gentlemen, who had once been admitted to express their views on certain matters of civil law in this country, departed filled with awe and veneration, and they afterwards remarked: ‘We have appeared before courts of justice of great dignity; but never were we less self-satisfied and less self-confident than when we entered that solemn assemblage.’”

The decrees of the Council having been forwarded to Rome and submitted to the Holy See, I am not at liberty to refer to the least detail until His Holiness has given his decision. It will be enough to tell you that all the prelates were evidently delighted at everything that took place, and on parting showed

they were glad to have met, and were satisfied with the result. They were but distantly acquainted—they esteemed each other; now they have met, they have opened up their hearts to each other, and have separated reluctantly, filled with mutual regard and friendship.

Among the matters upon which great light was thrown by this gathering of the North American bishops is the Catholic population of this vast country. From the calculations made it appears that the Catholics of the United States number more than a half million, and through emigration and conversions are daily increasing. However large this number may seem by itself, it is nevertheless small considering the whole population—amounting to about ten millions, and divided into numberless denominations. We trust, with firm confidence in Our Lord, that conversions to the True Faith, now numerous indeed, may become more and more frequent. To-day we have four Catholic journals, wherein the principles and the doctrine of the Church are expounded and maintained, namely, *The Metropolitan*, of Baltimore; *The Jesuit*, of Boston; *The Catholic*, of Hartford; and *The Miscellany*, of Charlestown.

Of all the States of the Union, Maryland is the one where religion is most prosperous and where its influence is most quickly extended. Although there are five churches at present in Baltimore, we would build two more if we had the means—one on the heights to the north of the city, the other on the hill at the southern end. Speaking to me a few days ago of the wonderful growth of Baltimore, Mr. Carroll, the only surviving signer of the Declaration of Independence and an excellent Catholic, said to me that he clearly remembered the time when it contained but seven or eight houses, one of which was used as a Protestant chapel. To-day this city holds eighty thousand inhabitants, and so far excels all the other cities of the United States in public buildings that it is styled “the monumental city.”

If Maryland is the most favored of the States as to religion, the least so is Virginia, which is also within my jurisdiction. Its population has advanced, since the census of 1820, to

1,065,360 inhabitants, in a territory of sixty-four thousand square miles. Yet we have only four priests in that State, and it would not support a larger number.

Soon after finishing up everything relating to the Council, I visited Richmond, the capital of Virginia, with my Vicar-General, Fr. Tessier, formerly Superior of the Seminary of St. Sulpice at Baltimore, where he arrived thirty years ago. In this rich and beautiful city, built upon an elevation similar to that of St. Just and of Notre Dame de Fourvières at Lyons, whence it commands a broad fertile plain and the James River, there are fifteen thousand inhabitants. There are many Protestant churches, elegant dwellings, and a grand capitol; there is great luxury and no little refinement. And with all that, or rather greatly on account of that, you can see but one little wooden Catholic church to receive the few Catholics—all poor people—that live in this proud city.

Nevertheless, the arrival of an archbishop, in a spot where no one had ever before beheld even a Catholic bishop, attracted the curious, who on the following Sunday came in droves to our chapel. Had we the means to erect a suitable church and to provide for a priest, which the congregation itself could not do, we might soon see at Richmond, as everywhere else, a vast number of conversions; but as long as funds are lacking, there is little good to be expected in that quarter.

On our way to Richmond, which one reaches in a day and a half by steamboat, we stopped at Norfolk, another Virginia city, and there I gave confirmation to 138 persons. The church at Norfolk is neat and is attended by two priests, who have charge also of a small congregation across the river. The entire number of Catholics in the two places is about six hundred. There is also a mission at Martinsburg in Virginia. I visited that, too. There are but few Catholics elsewhere; they are scattered here and there and seldom see a priest.

I will not dwell any longer, sir, on the wretchedness of this part of my diocese. What I have stated will suffice to show you how greatly we need the grace of God and the help of our breth-

ren, in order that we may be able to worthily complete the great work for which we have been sent.

As for yourself, sir, kindly receive the assurance of my respect and consideration.

I am, yours, &c.,

JAMES WHITFIELD,
Archbishop of Baltimore.

IV. LETTER OF RIGHT REV. JOHN ENGLAND, D.D., FIRST BISHOP OF CHARLESTON, TO M——. (*Annales*, Vol. IV., pp. 299, 300.)

CHARLESTON, SOUTH CAROLINA, May 27, 1829.

My Dear Sir:

When I was appointed Bishop of the diocese of Charleston, towards the close of the year 1820, I found myself burdened with the spiritual care of three large States, together containing about a million and a half of people, in fact about one-seventh of the whole population of the United States.

The white people were mainly of English and Irish extraction, with some Protestant and Huguenot families that had come hither from France at the time of the revocation of the Edict of Nantes. Virginia and the Northern New England States had contributed many fortune-hunters. There were Catholic refugees from the island of St. Domingo; also a few Frenchmen who had succeeded in escaping the horrors of the (French) Revolution; lastly, a number of emigrants from Ireland and from the State of Maryland.

In general the Catholics were poor and the objects of immense prejudice, and they had no clergy.

Many of the slaves, especially such as had accompanied the French refugees, were Catholics, and nearly all were located at Charleston, Savannah and Augusta.

Several Indian tribes, also, were found within the diocese; but they were sadly neglected through lack of priests.

My jurisdiction extends from 30° 60' to 36° 50' North Lat., and from the Atlantic to 85° 20' west of the Greenwich meridian. It covers the Chattahouchee River and over the

Yellow Mountains to 80°—making in all a territory of 133 thousand square miles.

I found upon my arrival one small brick church in South Carolina ; in Georgia, one log and two frame edifices—in all four churches. In South Carolina there were probably two hundred communicants; in Georgia, one hundred and fifty; in South Carolina, twenty-five—a total of three hundred and seventy-five.

In Georgia and South Carolina there were only three priests. In coming over from Ireland I had brought along, at my own expense, three more whom I had ordained. Those who were already here did not long remain with me. Still I managed to obtain three others, so that I was enabled to assign two to Georgia, three to South Carolina, and I personally attended to the pastoral wants of North Carolina as soon as I had completed my visits to the chief religious centres of the other two States.

In 1821 I tried to establish a college, hoping thereby to make enough as a teacher to maintain a few theological students; but the Protestant ministers, discovering my purpose, induced those co-religionists of theirs who had entrusted their children to me to withdraw them again.

Debts hung over all the churches; and yet to-day I have my seminary, and, despite the pecuniary difficulties that beset me, I have raised many young candidates for Holy Orders. The only help I received was a sum of five hundred dollars, forwarded to me by Pope Leo XII.

Death deprived me of two of my Irish priests. The two whom they had replaced had left on account of the exhausting labors of their charge and the lack of the necessities of life. I then procured three others, but had eventually to dismiss them. I have educated twenty subjects. Eight of them, who received Holy Orders at my hands, are now on the mission working zealously and accomplishing much good. Four are still at the seminary ; four others died—a priest, a subdeacon and two not yet in minor orders. Two others who had become priests and two students left the diocese.

Eighteen to twenty priests would be needed to meet the present requirements of the diocese, as well as a professor of theology to take my place at the seminary, leaving me free to attend my special duties.

Apart from actual expenses, I still owe at least a thousand dollars, to cover the outlay incurred by the establishment of the seminary and the maintenance of the students. Furthermore, I need a library.

There are at the present time eight churches in this diocese—three frame edifices in Virginia,* one being at Savannah, another at Augusta, the other at Locust Grove, and the foundations are laid for three others.

In South Carolina there are three, one frame and one brick. Charleston has one brick and one frame church, and the foundations are laid for two more.

In North Carolina there are two frame churches—one of which is situated at Washington and the other at Fayetteville. Three others are being planned.

The number of communicants this year is as follows:

At Charleston.....	850
In other parts of South Carolina.....	100
In Georgia, about.....	350
In North Carolina, about.....	150
	<hr/>
Total in 1829.....	1150
Total in 1820.....	375
	<hr/>
Increase....	775

Finally I have a seminary, about two hundred converts, and my diocese is in running order. Yet I am deeply in debt and need much help.

Kindly then, my good friend, beseech the Society of the Propagation of the Faith to give my work their earnest attention.

Other bishops have received much. I have received nothing.

* This should be *Georgia*.

ing, while my diocese is the most extensive and the most needy in the United States.

Praying God to bless you, I am,

Yours sincerely,

✠ JOHN, Bishop of Charleston.

I received from Mrs Rachel a quire of paper for her part
of the sum that ought to be spent in buying a horse for
the priest serving the parishes of hunting town & sinking
valley allegany path valley &c.

allegany December the 15th 1794. Love Sibour priest

THE PIONEER PRIEST OF THE ALLEGHANIES—THE REV. LEWIS SIBOURD.

To C. E. Dunegan, Esq., of St. Augustine, Cambria County, Pennsylvania, we are indebted for the three important documents we here publish in fac-simile and transcribe below. A comparison of the handwriting of F. Sibourd's receipts with his undoubtedly authentic handwriting in the Baptismal Register of St. Peter's Church, New York City, of which he was pastor for 1807-8, leaves no doubt in our mind that Mr. Dunegan's papers are genuine. The history of the documents is as follows: They passed into the hands of the present owner in the year 1868, having been presented to him by the Rev. Edmund Burns, who up to that time had been the pastor of St. Augustine's Church. Father Edmund had received them from his predecessor, who was his brother, the Rev. John Burns. As far as Mr. Dunegan knows, the papers were given to the Rev. John Burns by Capt. Richard McGuire, the son of Mrs. Rachel McGuire, who is named in one of the receipts. We desire to express our cordial thanks to Mr. Dunegan, not only for sending us a copy of these interesting documents, but also for permitting us to present them to the members of the U. S. Historical Society in fac-simile. We now subjoin a transcription of the papers:

I.*

We the undernamed persons do promise and oblige ourselves unto whatsoever priest shall . . . the sums annexed to our names:

* This document was dated, but the date is torn off; the two lower names and their contributions have been partly effaced. Mr. Dunegan remarks in a note that, up to 1792, the £ s. d. coins were used, after which date the dollar

Luke McGuire.....	£3
John Brannon.....	3
John Byrne.....	3
John Walsh.....	—
John ———.....	—

II.

I received from Mrs. Rachel McGuire a dollar for her part of the sum that ought to be spent in buying a horse for the Priest serving the parishes of Hunting Town,* Sinking Valley, Allegany, Path Valley, &c.

Allegany, December the 15th, 1794.

LEWIS SIBOURD, Priest.

III.

I have received of the inhabitants over Allegany the sum of sixteen dollars for my maintenance of six months.

Allegany, June 4th, 1795.

LEWIS SIBOURD, Priest.

Now, in what does the value of these papers consist? In the first place, they afford us a glimpse into the life and work of the missionaries who served the Catholics of our country at the end of the last and the beginning of the present century. They had the charge of many stations, which they visited on horseback. Churches they very often had none. Their revenue, as we see, consisted of the subscriptions of the faithful they served, and no doubt for the most part was scanty enough.

In the second place, our receipts throw additional light on the missionary activity of Father Lewis Sibourd. Archbishop Corrigan, in his *Register of the Clergy of New York*,† had traced Father Sibourd back to 1797, in which year the Archbishop supposes him to have arrived in this country. We have now the proof that he had come from France at least four years before. If in 1794 he brought the Gospel to the English-speaking Catholics in the then remote districts of the Alleghany Mountains, it seems likely that he must have been for some coinage takes its place. But we remark that in a letter of F. Gallitzin, dated Feb. 5, 1801 (*Souvenir of the Loretto Centenary*, p. 41), F. Gallitzin writes £400.

* Now called Huntingdon.

† HISTORICAL RECORDS AND STUDIES, I., p. 103.

have received from the inhabitants over allegany, the

Sixteen Dollars for my maintenance of six months.

my June the 4th 1795. Lewis Sibourds

priest.

28. Francis marshall born at vergennes, vermont state, may 31st 1791, of john arnoux, and mary
charter: Sponsors anthony Stafford, and maria rosa magdalena Daumas his wife.

L^s Sibourd. rector

29. Josephine charlot rosa, born at vergennes, vermont state, february 26th 1799. of john arnoux and mary
charter: Sponsors charles arze, and maria rosa magdalena Stafford. L^s Sibourd. rector.

time in the United States to acquire at least the rudiments of the English language.*

Lastly, our documents prove that Father Sibourd was in all likelihood the pioneer priest of the Alleghanies. Heretofore that distinction has been awarded to the Rev. Demetrius Gallitzin. Dr. Shea and Father Lambing, the best authorities on the early history of Catholicity in Western Pennsylvania, know of no missionary that penetrated the fastnesses of the Alleghanies before the famous Russian prince. Only a few months ago the centenary of Father Gallitzin's ministry was celebrated with great solemnity at Loretto, Pa., and on that occasion it was generally stated that Prince Gallitzin was the pioneer priest of the Alleghanies. This assumption, it now appears, was incorrect. But, after all, the fact that Father Sibourd had preceded him by his missionary work in the mountain districts of Pennsylvania ought not, and does not, lessen the honor due to the zealous and devoted Russian prince. He deserves all the praise that has been awarded to him. Fortunately, Father Gallitzin's memory has not been forgotten. His self-sacrifice, his zeal, his energy, and his heroic struggles have been worthily recorded by his biographers, Fathers Lemke and Heyden and Miss Brownson. Only quite recently the *Souvenir of the Loretto Centenary* awards many pages to a sketch of Prince Gallitzin's life by Julia Morgan Harding, and to a collection of letters written by the distinguished missionary. While it is needless, therefore, to present to our readers a life of Father Gallitzin, we take the opportunity of honoring him by inserting in the present Part of the HISTORICAL RECORDS AND STUDIES his portrait in photogravure.

* We are indebted to Rev. James H. McGean for the following extract from St. Peter's Baptismal Register :

"Nov. 10th, 1807.

"—a été baptisé par moi soussigné Louis Sibourd, missionnaire apostolique dans l'isle St. Domingue, aujourd'hui venu sur la Longue Isle, dans l'état de New York sur la ferme de Mr. Jean Baptiste Cossart au sujet d'y administrer la cérémonie du baptême."

After giving the names of child, parents and sponsors he signs "L. Sibourd." From this entry it appears that in 1807 the Rev. L. Sibourd was apostolic missionary in the Island of St. Domingo, and consequently was pastor of St. Peter's Church only temporarily.

THE EARLIEST BAPTISMAL REGISTER OF ST. PETER'S CHURCH, NEW YORK CITY.

BY REV. JAMES H. MCGEAN.

III.

BELOW we give the records of 162 baptisms in New York City, 115 of which belong to the year 1795; about one-fourth of the names indicate French extraction, the rest with few exceptions are Irish names. During the years 1794 and 1795 there were nearly as many baptisms as were recorded during the seven previous years; that fact speaks of the great increase of the Catholic population of the city. While the whole population during the ten years preceding 1796 increased twofold, the Catholic increase was at least tenfold, since the number of baptisms give evidence of much more than two thousand Catholic inhabitants of Manhattan Island and the adjacent territory. The great majority of this number were immigrants who settled in these parts after the Revolution. Unfortunately for them and their children, there was a most inadequate supply of priests; Father William O'Brien was almost alone to attend to their spiritual wants from 1787 till some years after the date of the last baptism here recorded. Had priests been supplied in some proportion to the increasing number of Catholics, how many thousands of them, with Irish, French, German, and other national names, would five or six generations have given us, who could claim with pride a remote American ancestry!

DUGATS, John Baptist, born June 19, 1794, of Claude Ambrose Dugats and Adelaide Courtois, Catholics; the sponsors were John Baptist Dowzearbe and Mary Dupon.

COURTNEY, Peter, born June 25, 1794, of Lawrence Courtney and Mary McCabe; the sponsors were Thomas Boyle and Elizabeth Madden.

ABRON, John Louis, born June 19, 1794, of Peter Abron and Rosalia Perdieu ; the sponsors were John Louis Douza and Rosalia Elizabeth Moulin.

McSHEHAN, John, born June 13, 1794, of Patrick McShehan and Rebecca Patchell; the godfather was Charles McCann.

FITTER, Mary Ann, born July 6, 1794, of Joseph Fitter and Dorcas Aherma ; the godfather was Joseph Idley.*

ANTONIO, Mary (a free negress, born July 6, 1794, of James Antonio and Rosalia); the sponsors were Ambrose Shavin and Mary Shavin.†

SHORT, William, born July 12, 1794, of Hugh Short and Alice Mooney; the godfather was Matthew Collier.

LEMOINE, Mary, born Dec. 28, 1793, of John Lemoine and Rachel Dalman ; the sponsors were Raymund Surry and Susan Debly.‡

LAMIVAUULT, Eleanor, born July 26, 1794, of Matthew Lamivault and Victoria Wilh ; the sponsors were Jerome Angot and Emilia Eleanor Duché.

McMULLEN, Joanna, born Aug. 10, 1794, of Alexander McMullen and Cecilia Kelly, Catholics ; the sponsors were John Dougherty and Eleanor McFarland.

KELLY, Judith, born Aug. 10, 1794, of Thomas Kelly and Margaret Costello, Catholics ; the sponsors were John Dooley and Judith Forestal.

§ LA DAPI, Peter Andrew Thomas, born July 17, 1793, of Thomas La Dapi and Michaela Robinet ; the sponsors were Peter Paul de Manadie and Michaela Navarre Chauveau.

WALSH, James, born Aug. 17, 1794, of Nicholas Walsh and Mary Bolton, Catholics; the godfather was Michael Dwyer.

* Joseph Idley was one of the early German Catholics; he was for some years sexton of the church, and was, as the records show, often called to stand sponsor for children at baptisms.

† The records make the distinction between the free negroes and the negro slaves.

‡ As in this case, we also find in a number of others that the baptism was deferred for months; distance of residence from church was doubtless the reason and the excuse for the delay.

§ Perhaps for Latapie.

- POTHIER, Amelia Sophia, born Feb. 26, 1793, of Simon Pothier and Ann Gabrielle Descoins, and was baptized Aug. 21, 1794 ; the sponsors were Peter Martin Stollenwerck and Mary Frances Grange.
- MEANCE, Anthony Theodore, born Jan. 26, 1794, of Peter Julian Meance and Mary Frances Chapeau, Catholics; the sponsors were Madame Butry and Madame Launy.
- O'NEILL, Mary, born Aug. 31, 1794, of Bernard O'Neill and Sarah Mullen; the godfather was James Connor.
- DE SILVA, Emmanuel, born Aug. 18, 1794, of Emmanuel de Silva and Ann Mary Broderick ; the sponsors were Joseph Rodriguez Silva and Mary Burns.
- MORRISON, Cornelius, born Aug. 10, 1794, of John Morrison and Mary Secraw, Catholics ; the sponsors were Patrick Corcoran and Catharine Corcoran.
- LITTLE, Ann Lucy, born Aug. 19, 1794, of Michael Little and Mary McCready ; the sponsors were John McCready and Joanna McCready.
- BRISCOE, Mary Ann, born Aug. 20, 1794, of William Briscoe and Catharine Shoulders ; the godmother was Mary Carroll.
- ISBRONDSLOOT, John, born Aug. 20, 1794, of — Isbrondsloot and —;* the sponsors were John Hoes and Joanna Soart Hoffman.
- HAPENFRATZ, Joseph, born June 20, 1794, of Peter Hapenfratz and Catharine Gautalmgar, Catholics; the sponsors were Otto Gantz and Catharine Gantz.
- CALAMANDE, Frederick, born July 20, 1794, of John Mary Calamande and Alexandrinetta ; the sponsors were Augustine Paris and Rosetta.
- CASSIDY, James, born Aug. 12, 1794, of James Cassidy and Mary McCahill, Catholics ; the sponsors were George Dunleavy and Ann McCahill.
- HANLY, William, born Sept. 28, 1794, of William Hanly and Mary Ormond, Catholics ; the sponsors were Thomas Kennedy and Bridget Kennedy.

* The mother's name was not recorded.

BUCKLEY, Eleanor, born Oct. 19, 1794, of James Buckley and Catharine Barrett, Catholics ; the sponsors were Richard Stephens and Elizabeth Smith.

DESDOITY, John James Augustine Mary, born Sept. 25, 1794, of John Baptist Augustine Desdoity and Mary Magdalen Allemand, Catholics ; the sponsors were John James Allemand and Teresa Allemand.

BUTLER, William, born Oct. 14, 1794, of John Butler and Mary McDonnell ; the sponsors were Joseph Idley and Mary Slayhart.

IVONET, John Francis, born Oct. 14, 1794, of Francis Ivonet and Mary Joanna Eleanor Voyard; sponsors, John Labord and Frances Victoria Lambert.

LE GROE, Ann Louisa, born Oct. 18, 1794, of N. Le Groe and Louisa Lachapelle Le Groe, Catholics; sponsors, John Vaché and Ann Icard.

LACOSTE, Mary Magdalen, born Oct. 10, 1794, of John Lacoste and Mary Teresa; sponsors, John Laborde Mary Magdalen, Clotilde Delaure Marchegay.

LA FARGUE, Adrian Nicholas, born Oct. 14, 1794, of Nicholas La Fargue and Magdalen de la Portell; the sponsors were Adrian Boucher and Eleanor Emilia Douché.

BOVÉE, Henry Francis, born March 14, 1794, of Gerard Bovée and Joanna Mary Laville, Catholics; the sponsors were Henry Molier and Mary Frances Antoinette Dartague.

———, Mary Elizabeth, born Nov. 9, 1794, of Susan Clara, a mulatto slave; the sponsors were Renatus, negro and slave, and Mary Elizabeth, negress and slave.

LAUGHLIN, Mary, born Nov. 9, 1794, of William Laughlin and Mary McHieron, Catholics; the godfather was James Carr.

ESQUIVOL, John Louis, born Nov. 9, 1794, of John Esquivol and Catharine Greenwall; the sponsors were Louis Francis Bull and Magdalen Sicarre.

FENARTY, John, born Nov. 12, 1794, of John Fenarty and Mary McDaniel, Catholics ; the sponsors were Daniel McCummin and Mary McDaniel.

DAVIDSON, Elizabeth, born Nov. 12, 1794, of Daniel Davidson

and Catharine Manly, Catholics ; the sponsors were Joseph Idley and Elizabeth Idley.

LA MADDALENE, Catharine, born Nov. 12, 1794, of Louis La Maddalene and Charlotte Rachel ; the sponsors were John Dennis and Catharine Dennis.

REILLY, Elizabeth, born Nov. 12, 1794, of Terence Reilly and Elizabeth Gray, Catholics ; the sponsors were Patrick Corcoran and Catharine Corcoran.

HUGHES, Peter, born Nov. 12, 1794, of Christopher Hughes and Christina Hanfrinn ; the sponsors were John Roche and Mary Hickey.

VICTORIA, John, born May 6, 1794, of Abraham Victoria and Mary Louisa Oben ; the sponsors were Augustin Charles Valois and John Fournier Viobens.

MAGRATH, Mary, born Nov. 12, 1794, of Daniel Magrath and Hannah Kate, Catholics ; the sponsors were Francis Early and Elizabeth Magennis.

BAUX, Mary Rose, born Dec. 1, 1794, of William Baux and Mary Elizabeth Esther (both negroes) ; the sponsors were Louis Joseph and Mary Rose (negress).

GARRIN, Anthony Hyacinth, born Oct. 20, 1794, of Hyacinth Garrin and Susan Divuran Garrin, Catholics ; the sponsors were Anthony Bernard and Mary Elizabeth Varet.

STOUGHTON, John, born Nov. 26, 1794, of Thomas Stoughton and Catharine Lynch, Catholics ; the sponsors were Joseph Rois Sylva and Charlotte Flezen (proxy for Matilda Stoughton de Gauderes).

SENECAL, Anthony, born Dec. 27, 1794, of John Baptist Senecal and Mary Regina La Blanche, Catholics ; the godfather was Anthony Naudon.

MCCORMICK, Sarah, born Jan. 1, 1795, of Patrick McCormick and Mary McLaughlin, Catholics ; the sponsors were James McLaughlin and Ann Gill.

GOBLE, John James, born Jan. 1, 1794, of Bartholomew Goble and Mary Magdalen Shott, Catholics ; the godfather was Joseph Idley.

LE BRUN, Prosper, born Jan. 1, 1795, of Marinus Le Brun and

Charlotte Beaumont, Catholics ; the sponsors were Peter Beaumont and Margaret Beaumont.

SUGAR, Francis Christopher, born Jan. 1, 1795, of George Sugar and Mary Beam ; the sponsors were George Slayhart and Mary Slayhart.

BEGLY, Rosanna, born Jan. 1, 1795, of Cornelius Begly and Joanna Gallagher, Catholics ; the sponsors were William Dennison and Joanna Moore.

LLOYD, Catharine, born Jan. 1, 1795, of Michael Lloyd and Catharine Fitchworth, Catholics ; the sponsors were Thomas Madden and Mary McCabe.

BARR, Mary, born Feb. 1, 1795, of Peter Barr and Elizabeth Dunzen, Catholics ; the godfather was Joseph Idley.

*HAGGERTY, William, born Feb. 1, 1795, of Patrick Haggerty and Winnifred Sweeny ; the sponsors were John Dogherty and Edward Bulgar.

McCORMICK, Sarah, born Nov. 1, 1794, of Hugh McCormick and Ann McLaughlin ; the godfather was Patrick Haggerty.

SHIELDS, John, born Feb. 16, 1795, of Edward Shields and Sarah Duffy ; the sponsors were Patrick McFarland and Catharine McFarland.

SHIELDS, John, born Feb. 16, 1795, of Edward Shields and Sarah Duffy ; the sponsors were as above.

LEONARD, Sarah, born Feb. 1, 1795, of James Leonard and Sarah Nixon, Catholics ; the sponsors were Marinus Le Brun and Sarah Nixon.

JARDY, Anthony Clarissa Nelson, born May 8, 1789, of John Gabriel Jardy and Joanna Sophia Torry de Louville ; the sponsors were Anthony Stafford and Clarissa Decombar.

WALSH, David, born Feb. 10, 1795, of Richard Walsh and Eleanor McCutchen ; the godfather was William Donovan.

PROUTIER, Simon Nicholas, born Feb. 18, 1795, of Nicholas Proutier and Charlotte Le Capagne ; the sponsors were Simon Pothier and Frances Victoria Lambert.

* To this time the religion of the parents was nearly always given ; hereafter we find that it is generally omitted.

CRAUMER, Peter, born Feb. 18, 1795, of Anthony Craumer and Elizabeth Martus ; the godfather was Peter Hieremburgh.

BOUR, Catharine, born Feb. 18, 1795, of John Bour and Ann Mary Hapenfratz ; the godmother was Catharine Hapenfratz.

PIC, John Baptist, born of Francis Pic and Mary Ann Rosetta Pic; was baptized March 1, 1795; the godfather was John Baptist Chevalier.

LAMORT, Joanna Mary, born Sept. 7, 1794, of John James Lamort and Mary Juliana Noel David, Catholics; was baptized (conditionally) March 1, 1795 ; the godfather was Louis de Flinn.

DESCAMP, Nicholas, born March 1, 1795, of Nicholas Descamp and Mary Rose Barbe Descamp; the sponsors were Sampson Barbe and Elizabeth Barbe.

WARD, Patrick, born March 1, 1795, of Thomas Ward and Margaret Ward ; the sponsors were Matthew Read and Henrietta Read.

HAUGHY, James, born March 1, 1795, of John Haughy and Sarah O'Donnell ; the godfather as John Higherty.

BEAULY, Louis Stanislaus, born Dec. 25, 1794, of Louis Beaully and Frances English, Catholics; the sponsors were Louis Charles Meteje and Catharine Meteje.

BARRY, Margaret, born March 29, 1795, of Edmund Barry and Catharine Evans ; the sponsors were Philip Maguire and Mary Neill.

CASSENbury, Catharine, born March 25, 1795, of Michael Cassenbury and Mary Cassenbury, Catholics ; the sponsors were Patrick McFarland and Catharine McFarland.

MAINIE, Mary Romana Joanna, born Oct. 29, 1794, of John Joseph Mainie and Mary Teresa Juliana Romana Dartague; the sponsors were John Baptist Mainie and Mary Frances Lacase (widow) Dartague.

McGONNEGALL, Isabella, born March 14, 1795, of James McGonnegall and Elizabeth Grimes; the godfather was Thomas Brady.

McENTY, Thomas, born March 14, 1795, of Charles McEnty,

and Mary Smyth ; the sponsors were John Flood and Elizabeth Flood.

A SLAVE, John Louis (negro), born March 2, 1795, of Telemachus and Mary Nativity ; the sponsors were John Nativity and Mary Magdalen.

RODERICK, Catharine, born April 26, 1795, of Francis Roderick and Ann Roderick ; the sponsors were William Lawrence and Eleanor Lawrence.

CAPAGNE, Victoria, born April 26, 1795, of Peter Capaigne and Rose Monerano ; the sponsors were Anthony Capaigne and Camille Devaux.

ABEL, John, born of John Baptist Abel and Mary Gavalda, was baptized May 2, 1795 ; the sponsors were John Joseph Meroppaulin Chabaud and Mary Jane Arnoud Abel.

ABEL, Mary Jane, born of John Baptist Abel and Mary Joseph Lechais ; was baptized May 2, 1795 ; the sponsors were as above.

VICTOR, Joseph Victor, born April 26, 1787, of Joseph Victor and Elizabeth Bardi ; the godmother was Victoria S. Martin.

BYERS, William, born of Thomas Byers and Margaret Byers ; was baptized May 3, 1795 ; the godfather was William Parsons.

MURPHY, Mary, born of Patrick Kane and Mary Murphy ; was baptized May 3, 1795 ; the godfather was Maurice Whelan.

THOMPSON, George Henry Thompson, born of Thompson, father, and Esther Grange, April 7, 1795 ; the godfather was William O'Brien. *

SHIROGH, Catharine, born Sept. 7, 1794, of James Shirogh and Mary Gallenagh ; the sponsors were John Loughlin and Elizabeth Shirogh.

LYONS, Daniel, born of Peter Lyons and Margaret Byrne ; was baptized May 1, 1795 ; the godfather was Philip Matthews.

* The sponsor seems to have been the baptizer, Father O'Brien.

SALLABERRY, John Peter, born May 1, 1795, of Andrew Sallaberry and Mary Sublin ; the sponsors were John Hannegan and Ann Monk.

DUPLESSIS, Elizabeth Josephine, born Oct. 17, 1794, of Semiliano Donation Rogation Duplessis and Mary Jane Rose de la Courtier; the sponsors were Joseph Lasnier Dulary and Mary Elizabeth Lasnier Daitz.

* RHODES, Henry, adult of 19 years, was baptized May 24, 1795 ; the godfather was Joseph Idley.

MAY, Isaac, born May 1, 1795, of Anthony May and Margaret Wivel ; the sponsors were Isaac Lopez and Ellen Lopez.

OLIVE, William Seton, born May 26, 1795, of Nicholas Peter Mary All Saints Olive and Mary Frances Marechal; the sponsors were William Seton Cornelia Sands and Mary Louisa Natalia Delage.

† WEEKS, Thomas, born June 8, 1795, of John Weeks and Mary Hare ; the sponsors were Thomas Fitzgibbon —

IHEARD, Mary Jane Modesta, born June 24, 1795, of Renatus Iheard and Rose Robert ; the sponsors were Joseph Modestus Robert and Mary Jane Mauri (wife of Joseph Modestus Robert).

LYNCH, Henrietta, born June 16, 1795, of Dominick Lynch and Jane Lynch ; the sponsors were Walter Dowdall and Mary Desiderata de Crosses.

JOHNSTON, Bernard, born June 22, 1795, of Lawrence Johnston and Mary Collins; the godfather was Denis Healy.

DAVID, William, born July 2, 1795, of Denis David and Margaret Sloan ; the sponsors were John Dogherty and Winifred Quin.

CONNOR, Margaret, born July 2, 1795, of James Connor and Jane Leonard ; the sponsors were Patrick Connor and Ann Monk.

MESMER, Ann Catharine, born June 27, 1795, of Jacob Mesmer and Elizabeth Howard; the sponsors were John Knerenher and Catharine Kelwin.

SURRE, John Peter, born July 1, 1795, of Raymund Surre and

* Most probably a convert.

† Godmother's name not given.

Susan Dable ; the sponsors were Peter La Chapelle and Sophia Boutroux.

GIRAUD, Marinus Mary, born July 7, 1795, of James Giraud and Mary Jacqueline ; the sponsors were Marinus Le Brun and Mary Magdalen Thomas Caille.

JOHNSTON, Sophia, born July 18, 1795, of William Johnston and Ann Thompson ; the godmother was Catharine McCullogh.

O'BRIEN, Eleanor, born July 18, 1795, of James O'Brien and Jane Dogherty ; the godmother was Isabella Brock.

* LAGUEVENNE, Peter Louis, born Feb. 13 (baptized March 20, 1795), of Peter Laguevenne and Adelaide Genevieve Arnous ; the sponsors were Louis Nicholas Ivigant Beaumont and Sophia Genevieve Arnous.

BYRNE, Charles, born July 24, 1795, of James Byrne and Bridget Grannan ; the godfather was Alexander Boland.

COGHLAN, John, born July 1, 1795, of Daniel Coghlan and Ann Ahrens ; the sponsors were John O'Connell and Margaret O'Connell.

McGAVISTON, Peter, born July 1, 1795, of John McGaviston and Catharine Worter ; the sponsors were James Cullen and Mary Trenor.

McKENLY, Mary, born July 1, 1795, of Alexander McKenly and Catharine McCurdy ; the godmother was Mary Green.

McCOLLIGAN, Jane, born Aug. 2, 1795, of James McColligan and Elizabeth Magrath ; the sponsors were Daniel McGonnegall and Rose Magrath.

† DE CROSSES, Desiderata Antoinette, born July 14, 1795, of Germain Peter Soumard de Crosses and Mary Desiderata Morguy ; the sponsors were John Baptist Gaston and Mary Lucy Celestia de Crosses ; was baptized Aug. 11, 1795.

GUERY, Mary, born Aug. 10, 1795, of Dominick Guery and

* This record was evidently made out of the regular order ; the dates of birth and baptism are given between the lines.

† Here we have given the date of the baptism itself, fixing approximately the dates of others.

Teresa Vian ; the sponsors were Andrew Guery and Augustina Guery.

FARQUARSON, Margaret, born Aug. 23, 1795, of Louis Farquarson and Margaret McVeagh ; the sponsors were Matthew Hill and Jane Hill.

McDONNELL, Andrew, born Aug. 23, 1795, of Michael McDonnell and Sarah Lawler ; the sponsors were John Condon and Mary Madden.

REILLY, Eleanor, born Sept. 1, 1795, of John Reilly and Mary Kane ; the sponsors were Timothy Crowley and Catharine Crowley.

FERGUSON, Catharine, born Sept. 13, 1795, of Robert Ferguson and Lucy Carroll ; the godmother was Catharine Mulhern.

RYAN, Richard, born Sept. 13, 1795, of William Ryan and Margaret Donovan ; the sponsors were Patrick Hobart and Ann Beatty.

KEARNS, Lawrence, born Sept. 13, 1795, of Matthew Kearns and Ann Byrne ; the sponsors were John Doyle and Ann Kennedy.

MOLLONY, Mary, born Sept. 20, 1795, of Thomas Mollony and Mary Ramsay ; the sponsors were Neil Monday and Sarah Read.

HIGGINS, Margaret, born Sept. 26, 1795, of Laurence Higgins and Margaret Scott ; the sponsors were Bernard Linden and Mary Flaherty.

GALLAGHER, Susan, born Sept. 25, 1795, of James Gallagher and Mary Gallagher ; the sponsors were James Stuart and Elizabeth Ellis.

SCHOLASTICA, John Joseph, born Jan. 22, of mother Scholastica ; the sponsors were Benjamin Metayer and Mary Jane Metayer.

BRADLEY, Mary Ann, born Oct. 5, 1795, of Thomas Bradley and Ann Bradley ; the sponsors were Robert Bradley and Frances Decojnecue.

PINEL, Peter Adrian, born Aug. 18, 1795, of William Pinel and

Michaela Talle; the sponsors were Peter Adrian Vimonte and Mary Navarre.

CLIFFORD, Catharine, born Oct. 7, 1795, of Thomas Clifford and Margaret Bryan ; the godfather was Thomas Ellis.

———, Theophilus, born Sept. 21, 1795, of mother Rosalia; the sponsors were John Baptist Mouleves and Mary Frances Elizabeth Fleury.

HARTEL, Peter, born Dec. 11, 1794, of Peter Hartel and Magdalen Bastido ; the sponsors were John Baptist Figuet and Catharine Guntz.

FLYNN, Mary, born Oct. 2, 1795, of Michael Flynn and Ellen McLoskie ; the sponsors were John Flynn and Mary Flynn.

BOLGE, Mary Ann, born Sept. 21, 1795, of John Bolge and Mary Lambert ; the sponsors were Frederick Rommel and Mary Ann Lambert.

FROST, William, born Feb. 14, 1795, of John Frost and Catharine Otters ; the sponsors were Francis del Rio and Elizabeth Davis.

RYAN, Honora, born Oct. 14, 1795, of Cornelius Ryan and Jane Mason; the sponsors were John Keating and Mary Neill.

ALEX, Elizabeth Jane, born Oct. 22, 1795, of Charles Lucian Alex and Charlotte Jane le Ture ; the sponsors were John Baptist du Bray and Margaret Coquet.

———, Francis Cyprian, born July 26, 1795, of Mary Joseph; the sponsors were Cyprian Courbe and Madame Dumuzayene.

SMOLLEN, Bridget, born Oct. 14, 1795, of Michael Smollen and Elizabeth Day ; the sponsors were Joseph Collins and Ann Walsh.

FLANAGAN, John, born Sept. 10, of Eugene Flanagan and Mary McCurtin ; the sponsors were Matthew Reed and Henrietta Reed.

LAFFARGUE, Catharine Victoria, born Oct. 25, 1795, of Nicholas Laffargue and Magdalen de la Porte ; the sponsors were Charles Bernadi and Catharine Victoria Bernadi.

KAVANAGH, Catharine, born Sept. 2, 1795, of Stephen

Kavanagh and Mary Barns ; the sponsors were Philip Keeve and Mary Flood.

LE RUE, Mary, born Oct. 1, 1795, of Joseph Le Rue and Mary Tisdall ; the godmother was Mary Le Rue.

DE SEZE, Mary Charlotte Fortunata (legitimate daughter), born Oct. 25, 1795, of John Baptist Alexis Mary de Seze and Mary Louisa Fortunata Buron; the sponsors were Charles Lagarenne (proxy for De Seze the elder) and Mary de Villa Franea (widow Buron).

POTHIER, Ann Victoria, born Sept. 1, 1795, of Simon Pothier and Ann Gabrielle Descoins Belair ; the sponsors were John Louis Dausae and Frances Victoria Lambert.

———, Mary Frances (negress), born Dec. 25, 1789, of Mary Teresa Adelaide ; the godfather was ———.

DARBY, John, born Oct. 22, 1795, of Michael Darby and Hannah Carvel ; the godfather was Laurence Higgins.

MCDONALD, Rose, born Oct. 9, 1795, of Daniel McDonald and Margaret Thornton ; the godmother was Mary Lambert.

MACKIN, Thomas, born Nov. 7, 1795, of Neale Mackin and Bridget McCormick ; the sponsors were John Tiernan and Frances Hill.

BERARD, Horace, born Dec. 21, 1793, of Horace Berard and Catharine Le Groau ; the sponsors were Raymund Surre and Susan Surre.

FORRESTER, Mary, born Nov. 15, 1795, of Thomas Forrester and Bridget McKennally ; the godmother was Joanna Wilson.

PERINET, Daniel, born April 6, 1794, of Claude Francis Perinet and Elizabeth Teraison ; the sponsors were Daniel David and Joanna Fournier (widow Beni).

———, Francis, born Dec. 6, 1794, of mother, Renot (negress); the sponsors were Claude Francis Perinet and Elizabeth Frances Eulalie.

MCENTIRE, Hugh, born Nov. 28, 1795, of Michael McEntire and Catharine Donald ; the sponsors were Charles Donald and Mary Flaherty.

PARISET, Angelica, born Oct. 21, 1795, of Augustine Pariset

and Elizabeth Lander; the sponsors were Charles Alexis Lucien and Caroline Jane Durk.

* CONRY, Ann, born Nov. 3, 1795, of John Conry and Ann Watson ; the sponsors were John Brown ———.

BOUTIN, Ann Antonia, born Oct. 29, 1795, of Renatus Boutin and Lucy Carcam ; the sponsors were Augustus John Baptist Coupay and Mary Bardinet.

DAVIS, Eleanor Rebecca, born Oct. 29, 1795, of James Davis and Eleanor Dorgen ; the sponsors were Andrew Dorgen and Rebecca Rooney.

CLAPE, John Donatian, born Aug. 4, 1794, son of Renata Clape; the sponsors were John la Borde and Teresa Monerau.

† MILES, Margaret, born Aug. 4, 1794, of Thomas Miles and Elizabeth Miles ; the godfather was William O'Brien.

HALPIN, Benjamin, born Nov. 6, 1795, of Thomas and Mary Halpin ; the sponsors were John Halpin and Esther Halpin.

BROWN, Christopher, born Nov. 20, 1795, of John Brown and Margaret Sailors ; the sponsors were John Conry and Rachel Medyer.

‡ CHAPOTOET, Leo, born ———, of John Baptist Chapotoet and Susan Rink ; the sponsors were Leo Bullot and Martha Dumaine Bergeron.

§ BOLTON, Hannah, born Nov. 18, 1795, of Louis Joseph and Ellen Bolton ; the sponsors were John Reilly ———.

DUFFY, James, born Oct. 14, of Hugh Duffy and Ann Sweeny ; the sponsors were Neil Gallagher and Margaret Dunleavy.

LORY, John Michael, born Nov. 30, 1795, of Francis Lory and Sarah Colgan ; the sponsors were Anthony Trepan and Ann Mary Silva.

GINES, Anthony, born Dec. 17, 1795, of Anthony Gines and Mary Arched ; the sponsors were Joseph de Farias and Ellen Lewis.

CONNELL, William, born Dec. 23, 1795, of John Connell and

* Godmother's name omitted.

† Date of birth not given.

‡ Father O'Brien?

§ Godmother's name not given.

Mary Finn ; the sponsors were Daniel Coghlan and Martha Croot.

Boulle, John Peter, born Nov. 14, 1795, of Louis Francis Boulle and Margaret Sicard ; the sponsors were John Squirol and Catharine Greenwall.

FATHER LOUIS JOUIN.

For the first pages of this sketch we are indebted to the *Fordham Monthly* for May, 1898. The facts given there of his early life were collected from Father Jouin himself, on the occasion of his golden jubilee of priesthood, by one of our scholastics.—*Ed. W. L.*

FATHER JOUIN is a descendant of a French Huguenot family, compelled to leave France at the revocation of the Edict of Nantes. He was born on the 14th of June, 1818, at Berlin, and was educated in a French school. At the age of fourteen he learned the trade of turner; at the age of eighteen he went to Prussian Poland in the service of a Polish nobleman, where he was engaged as assistant of the administrator of the estate. There, living among Catholics, and frequenting only Catholic churches, he conceived the idea of joining the Catholic Church. Before his reception into the Church he felt himself called to become a missionary, but realizing that in order to study for the priesthood it was necessary to know Latin, he began to study it privately, and in a year mastered it.

After his reception into the Church he applied to the Archbishop of Posen, who had suffered imprisonment in defence of the faith, for letters of recommendation to Rome, as it was impossible to study for the priesthood in his own country. To obtain a passport for Italy, he was obliged to return to Berlin, and there met with many difficulties. Not having as yet reached the age of his majority, according to Prussian law, the consent of his legal guardian was required. But the latter being a zealous Protestant refused to grant it. Father Jouin was therefore obliged to have recourse to the courts, which decided in his favor. Thereupon, applying for a passport, he met with further

difficulties. Many inquiries were instituted. His case was even brought before the Minister of State, whose decision was that an examination should be held to ascertain whether Father Jouin's desire to leave the country was not caused by a wish to avoid military service. Father Jouin, therefore, applied to the military commission at Berlin, and to his great astonishment and joy the answer was given that, having presented himself three years in succession, but having been found too weak to enter military service, he was entirely free from military duty. He had, indeed, presented himself three times, but his entrance into the military service had been merely postponed, not on account of want of health, but for other reasons. He was now allowed to leave for Rome, but had to renounce all the rights of a Prussian citizen, and was obliged to subscribe a promise never to return to Prussia. He started for Rome at the beginning of July, performing the greater part of the journey on foot, and arrived there on the 18th of August, 1841. He went to the rector of the French church, who was the representative of the Archbishop of Posen at Rome, and who went with him to the Gesù, because at that time the Jesuit Fathers had charge of the Propaganda. He was first brought to Father Landes, the Assistant for Germany, who told him to return the next day. He did so, and was presented to Father Roothaan, the General of the Society, who, having examined him, said, "The finger of God is here," and was about to give him a letter of introduction to the Cardinal Prefect of the Propaganda, when he said to him, "There are missionaries belonging to the secular priesthood, and others belonging to the religious orders. To which do you wish to belong?" Father Jouin replied that he desired to become a religious missionary. "But to what religious order," asked Father Roothaan, "do you wish to belong?"

Father Jouin, having read somewhere that the Jesuits do not receive any converts from heresy, did not dare to answer that he wished to join the Society, and consequently said he desired to enter the Dominican Order.

Father Roothaan then said, "Go and apply to the General

of the Dominicans; tell him what you have told me, and let me know the result." Father Jouin did so. The General of the Dominicans received him kindly, but sent him to the Provincial, whose business it was to receive novices. Father Jouin felt he was not called to be a Dominican. He returned to Father Roothaan and, taking courage, asked, "Can I not become a Jesuit?" Father Roothaan told him the many trials he would have to undergo, and that if he became a Jesuit he might never become a missionary. Father Jouin replied, "Do with me as you please." And throwing himself at the feet of the General, begged to be received. Father Roothaan sent him with a letter to the Provincial, who received him immediately. In the morning Father Jouin had never dreamed of becoming a Jesuit, and that same evening he was in the novitiate at St. Andrew's. After his two years of novitiate, he was sent to the Roman College to study philosophy for three years. Then he was sent to Reggio in Lombardy to teach mathematics and natural philosophy. In the month of March, the second year of his stay in Reggio, the revolution broke out, and the Jesuits were driven from the college. He found shelter at the house of Mr. Terrachini, the grandfather of one of his pupils. The gentleman was one of the leaders in Reggio. Father Jouin had foreseen the revolution, and asked permission to be ordained on account of the peculiar circumstances in which he found himself. This was granted, and on the 17th of March, two years before the revolution, he was ordained subdeacon. After a few days Mr. Terrachini brought him to Reggio, and there he awaited the regular time for the diocesan ordination. Finally, he was ordained priest on the 30th of April, 1848. When the Duchy of Modena gave itself to Piedmont, the new government expelled all the foreign Jesuits from the country. At Reggio there were, besides Father Jouin, two Poles, a father and a lay-brother, and a Spaniard. Father Jouin went to the Governor, and requested him, since they were expelled, to furnish them their travelling expenses. "We have no money to give you," was the reply. Father Jouin then said, "You have no money? You have confiscated all our property. Well,

sir, I refuse to travel. You may put me in prison. Here I am known. If I travel without money, I shall be put in prison where I am not known." The result of the answer was that the Government gave each one of the four two hundred francs. Father Jouin took a passport to Paris, and started for Geneva. There he was kept a prisoner in his hotel for two days, and an officer of police brought him to the steamer bound for Marseilles. From Marseilles, he travelled to Paris, and then to London, where the Provincial counselled him to start for America. He arrived at New York in the beginning of October in the year 1848.

When Father Jouin arrived in America, he was received by Father Larkin in the old Jesuit residence on Third Avenue, where the present St. Francis Xavier's College had its beginning. There he began the study of English, and when the college was established on Sixteenth Street, its present location, Father Jouin was sent there as its first minister. Beside his other duties he also taught mathematics in the school.

As we have already seen, Father Jouin had been ordained before his time, and had not completed his theological studies. He was consequently sent in September, 1852, to Fordham to complete his theology. At that time the seminary for the archdiocese of New York was at Fordham, and our fathers were the professors. Our scholastics also followed the course, and with them Father Jouin went through four years of scholastic theology. Among his professors were Father Maldonado, who returned to Spain and later came to Woodstock, where along with Cardinal Mazzella he taught the classes of dogma, and died at Woodstock in 1872. Father Daubresse and Father Gresslin were also Father Jouin's professors. In the last year of his studies he was transferred from the province of Venice to that of France, to which the mission of New York then belonged.

On the completion of his studies he was made prefect of discipline in St. John's College, Fordham, and this charge he held for two years. In 1859-'60 he was at the novitiate of Sault-au-Recollet, Canada, where he made his tertianship along with Father Thiry under Father Saché. The following year

he returned to Fordham as professor of philosophy to the students, and it was while fulfilling this charge that he wrote his *Mental Philosophy*. This was much liked for its clearness and conciseness. As Father Jouin was skilful in lithography he wrote out this book with the prepared ink, reproduced it on the stone, and printed a number of copies for the use of his students. He did this for many works in philosophy and mathematics which were not published, and a number of these lithographic stones filled with his writing were extant in the old seminary till a few years ago. In 1861 Father Thébaud instituted a second year of philosophy, and it was for this class that Father Jouin wrote his *Moral Philosophy*. This was printed in 1865 in France and became the best known of his works.*

In the autumn of 1863 the scholasticate at Boston was abandoned, and some scholastics of the Missouri province with those from the mission of New York and Canada were sent to Fordham, where, in the old seminary building, which had been purchased by the college, a scholasticate was opened and Father Jouin was appointed to teach morning dogma. This position he filled for three years (1863-'66). It was during these years that Father Jouin wrote the treatises "*De Ecclesia*" and "*De Summo Pontifice*" for his students. These were printed in one volume of 275 pages † by the press of the scholasticate, but not published. Among his pupils in theology who are still living were Fathers Allan McDonnell, Langcake, Merrick, and Gelinas of this province; Father Charles Coppens of the Missouri province, and Father Hamel of the Canadian mission.

In 1866 the scholasticate was given up, and Father Jouin returned to his old charge as professor of philosophy to the college students. The following two years, his health requir-

* "*Elementa Philosophiæ Moralis. Ambiani ex typis Lambertcaron, MDCCCLXV.*" A second edition was published in this country in 1874, by St. John's College; it was printed at the Catholic Protectory, New York; a third edition in 1879, and a fourth in 1886. An English translation of this valuable work has been made, but has not yet been published.

† *Tractatus de Ecclesia et de Summo Pontifice, Auctore P. L. Jouin, S.J. Ex typis Scholasticatus Fordhamensis, 1865, pp. 275.*

ing more active work, he was appointed to take charge of the parish church which was then on the college grounds, though he still continued to give lectures on ethics to the second year philosophers. In 1869 he was again professor of logic and metaphysics and during this year his "*Compendium Logicæ et Metaphysicæ*," which had hitherto existed only in lithograph, was published.*

Father Jouin was not only a philosopher, but an excellent mathematician, and so the following year, as there was need of some one to teach mathematics, physics, and chemistry, he was assigned to these classes. Though not a skilful manipulator he taught these branches with his usual clearness during two years, when his health gave way, and he was sent in 1872 to England for rest. He returned in a few months, and was sent for the next two years to Guelph, Upper Canada, as parish priest. In 1875 and '76 he taught philosophy and mathematics at St. Mary's, Montreal, and in 1877 and '78 he taught both the first and second years of philosophy at St. Francis Xavier's, New York. In this year he published his "*Evidences of Religion*;" † designed especially for students who pursue a full course of philosophy, to afford them an insight into the grounds on which our holy religion rests and to place in their hands the weapons necessary for warding off the attacks of the enemies of the Church. It is admirably adapted to this end and is used in many of our colleges as a text-book for religious instruction in the upper classes.

In 1879 he returned to Fordham and there he remained till his death. He continued teaching philosophy until 1889, when his failing health obliged him to give up his class of logic and metaphysics; he kept, however, the class of ethics for the post graduates till 1893, taking it again for one year in 1896. From 1893 he was Spiritual Father and had charge of the cases

* *Compendium Logicæ et Metaphysicæ*, Auctore P. L. Jouin, S.J. Societatis pro libris Catholicis Evulgandis. Neo Eboraci, 1869. A second edition was issued by St. John's College and printed at the Catholic Protectory in 1874.

† *Evidences of Religion*. By Louis Jouin, Priest of the Society of Jesus. New York, P. O'Shea, 1877, pp. 390.



Louis Jouin S.J.

of conscience. He continued to teach English to the Spanish boys of the college up to within a few months of his death.

Father Jouin possessed unusual talents. That he was a theologian and philosopher his works give evidence, but it was especially as a teacher that he was remarkable. He had the gift—like that which made Father Gury and his Moral Theology famous—of expressing what he knew with great clearness and conciseness. To this all those who studied under him will bear witness, and to this his books also bear testimony. They are short and clear and on this account as well as for their order and system they make excellent text books. His method is shown in all his books and especially in his best known book—“*Elementa Philosophiæ Moralis*.” Thus instead of giving objections to his propositions he adopted the system of giving a few principles to solve the difficulties which might be presented—“*Principia ad solvendas difficultates*.” This urged on the student to work and to the application of the principles, instead of having the difficulties all solved for him.

This talent of clearness and conciseness made him also an excellent moralist. For many years he had charge of the “*Casus Conscientiæ*” at St. John’s and for a number of years, till his health broke down, he wrote out and presided at the “*Casus*” for the clergy of the archdiocese. His decisions were always looked up to by the clergy, and he was often consulted in difficult cases. He also gave a number of retreats at one time to the secular clergy. These were highly appreciated for their solidity and practical piety.

Father Jouin was also an excellent mathematician and here again his talent as a teacher showed itself, and his success was remarkable. The writer well remembers with what success he taught calculus to one of the classes at Fordham. This branch of mathematics is so difficult for beginners that in most colleges it is not a required part of the course at all, but is an elective study. Father Jouin, however, succeeded in interesting the whole class in this study, and even gave a public exhibition of the proficiency of his students in calculus.

As a linguist he was, perhaps, still more remarkable.

Though he only commenced the study of Latin in his nineteenth year he easily mastered it. Besides his native German, he could speak fluently French, English, Italian, Spanish, and Polish, and he was well versed in Hebrew, Greek, and Gælic. He frequently gave proof of his knowledge of these languages. Thus in Italy he taught in Italian, at Montreal he taught in French, at Fordham for years he taught Spanish, and heard confessions in Polish.

The published works of Father Jouin include "*Elementa Logicæ et Metaphysicæ*," "*Elementa Philosophiæ Moralis*," "*Evidences of Religion*" and "*Logic and Metaphysics*" * (in English). These were all written for his classes and are excellent text books. They are still used in our colleges, and many a student in our seminaries and scholasticates turns to them for reference and for the solution of a knotty point. His last work was published in 1897 and is entitled "*What Christ Revealed*." † It is an excellent booklet of 100 pages, compiled from his "*Evidences*," and intended, as the preface tells us, "to be a brief but reasoned exposition of the principal doctrines which constitute the faith of a Catholic. It is of use in the instructions that are given at missions, and well serves as a text book for colleges and academies." Many copies of it have been distributed by our missionary fathers and it has thus been the means of effecting much good.

Besides these works Father Jouin wrote a number of philosophical and scientific treatises for his classes which were lithographed or printed, but were never published. Among these the most important is his "*Tractatus de Ecclesia et de Summo Pontifice*," mentioned on a previous page. It is to be regretted that his works were not taken in hand by some of our great publishers and thus given the wider circulation which they assuredly deserved. Had they been better known they would hardly have failed to be more widely used as text books. We

* *Logic and Metaphysics*. By the Rev. Louis Jouin, S.J., St. John's College, Fordham. Small 8vo, 1897, pp. 263.

† *What Christ Revealed*. By Rev. L. Jouin, S.J., St. John's College, Fordham, pp. 100; price ten cents.

are sure that those who know them will agree with Dr. Brann when he said "There are many who think that his works on logic, metaphysics, and ethics could be introduced with profit to Yale, Harvard, and Columbia, where the study of mental philosophy is so woefully neglected."

Though possessed of great talents Father Jouin was not in any way puffed up or proud of them. He was ever a humble religious and simple as a child. It was this quality which made him the life of the community recreations, for he was ever genial and always ready to enjoy a joke even at his own expense. Though a philosopher and theologian he was fond of reading boys' stories and of writing plays for them, each of which was intended to convey some moral lesson. Some of these plays, to his great delight, were put on the college stage when he was prefect of studies. He delighted also to have, in addition to his class, some manual labor. We have already spoken of his skill in lithographing and the older fathers will call to mind how he was once interested in gardening. During the erection of the new building he used to cut the stone used for ornament, while almost any one who has been at Fordham during the past ten years, will remember how he took up book-binding, and the college library has many proofs of his handicraft which, though they may not be elegant, are, at least, substantial.

It was thus in teaching and in book-binding that Father Jouin spent the last years of his life at Fordham. He bore cheerfully the infirmities which old age brought him and he lived through them all to celebrate both the golden jubilee of his entrance into the Society and that of priesthood. He kept his natural vigor and activity up till last May, when he began to fail. The call came, at last, and on June 10, after fifty-eight years in the Society, and in the eighty-first year of his life, he died in the peace of one entering eternal happiness.—R. I. P.

[We desire to express our gratitude to the Very Rev. Thomas J. Campbell for permission to publish the preceding sketch.—ED.]

PIONEER TIMES IN BROOKLYN.

BY THOMAS F. MEEHAN, A.M.

THERE is an exasperating lack of data concerning the pioneer Catholic laymen on Long Island. Dr. Shea asserts that in this section "during the sway of the Dutch West India Company we find scarcely a trace of Catholicity." Indeed it would seem strange to find Catholics attracted to a community that refused to enclose their cemeteries, because such were "relics of superstitious observances"; or to erect tombstones because in doing so they might give "the appearance of according to the ceremonies and requirements of Prelacy and Papacy."

On August 6, 1655, the Reverend Johannes Theodorus Polhemus was appointed the minister of the colony at a salary of 1,040 guilders, about \$416. He settled in Flatbush and preached alternately in Breukelen, Midwout (Flatbush), Gravesend, and Amersfoort (Flatlands). Breukelen was then "two hours' walking" from the two last-mentioned stations. On February 7, 1657, it was resolved that in order to raise Breukelen's share of Dominie Polhemus' salary, or 300 guilders, each inhabitant be taxed a certain amount.* In the levy, among the delinquents, was found one "Nicholas the Frenchman," who lived in the Walebocht. He refused to pay his tax of six guilders on what Sheriff Peter Tonnerman styled the "frivolous excuse" that he was a Catholic. He was at once fined twelve guilders, or \$4.80. This was in April, 1657.

The blood of the martyrs is the seed of the Church. One hundred and forty-four years after this the establishment of the Navy Yard in this same Walebocht was the immediate occasion of the building up of Brooklyn's first Catholic colony.

* Stiles' History of the City of Brooklyn, Vol. I., p. 134.

The old Walebocht, or Walloon's Bay, became the Wallabout of our own times. The land was originally purchased from the Indians, June 16, 1637, by Joris Jansen de Rapalie, a Huguenot from Rochelle, France, who came here in 1623 in the ship "Unity" with Catalina Trico, his wife.*

The Rev. D. P. O'Neill, in his investigations of Catholicity in Westchester County, has located a number of the unfortunate Acadian exiles in Kings, Queens, and Suffolk counties, during August, 1756. In the muster rolls of the militia from the same counties serving against the French and Indians in the army of Sir William Johnson, in 1755, will be found such names as Reilly, Shea, Power, Welsh, Dooley, Barry, Donnelly, Shields, Butler, Fagan, Cassidy, Lynch, Sullivan, Flinn, Kennedy, Burke, Doherty, Kinsella, Ryan, Blake, Higgins, Larkin, Moloney, Sinnot, and Downey. There are no records to show what became of them or their children except here and there a curiously twisted patronymic among the old Long Island families of the interior districts. One of the tombstones of the ancient graveyard of the Schenck family, who kept a tide-mill in the village of Bushwick, recorded that John O'Neal died on May 28, 1816, aged sixty-four years, and that he was the husband of Elizabeth, daughter of Teunis and Catherine Schenck. But we have no positive evidence that any Catholics became a component part of Brooklyn's local life till after the dawn of the present century, and especially after the location of the Navy Yard there in 1801.

The early years do not show, however, that they took a very prominent part in local affairs. Among the members of Captain Joseph Dean's company of the local volunteers in the War of 1812 were James McDonough, James Strain, Jr., John Hagerty, James Lynch, Michael Harvey, Jr., and Henry Dezendorf (substitute for Bernard Dezendorf). The names of the last two will be found in the baptismal registry of St. Peter's that Father McGean has contributed to the RECORDS.

On the standing committee of a Law and Order Society, founded May 1, 1815, was James Harper, a builder, who was

* Stiles' History of the City of Brooklyn, Vol. I., p. 85.


one of the leading Catholics during all his life. Another interesting figure was a former English actress, Mrs. Charlotte Milmoth, who kept a school in much favor among the nice people on the present Carroll Street, between Clinton and Henry Streets. Among her pupils was the little boy who afterwards became Cardinal John McCloskey, Archbishop of New York. She first appeared on the New York stage as Euphrasia in Murphy's tragedy, "The Grecian Daughter," on November 20, 1793, at the old John Street theatre. She was peculiarly successful in advancing her pupils in reading and elocution. Bishop Farley, in his life of the Cardinal, notes how his Eminence often recalled this even in his advanced years. She died after a residence of ten or twelve years in Brooklyn, in October, 1823, aged seventy-two years, and was buried in St. Patrick's churchyard, New York.*

The first Brooklyn Catholics had to cross the East River to New York to hear Mass and attend to the other duties of their faith. It was no easy task in those days, especially in winter when the river was full of ice. An instance of this may be seen in the fact that although Cardinal McCloskey was born in Brooklyn on March 20, 1810, he was not baptized in St. Peter's, New York, until May 6, or nearly two months afterwards. As the Catholic colony grew, the hardships endured in the practice of their religion were relieved by the visits of the resident clergy of New York. This is told in the scrappy records of the old Trustees' book of St. James' parish by such entries as the following:

"The Rev. Dr. Power was our first friend, and remained such to the last; he frequently came over and celebrated Mass, and preached for us in private houses and elsewhere, winter and summer, and sent clergymen over whenever it was possible to do so.

"The Rev. Larissy celebrated the first Mass at the residence of Mr. Purcell, northeast corner of York and Gold streets.

"The Rev. Mr. Bulger frequently celebrated Mass and preached at the consecration of the ground.

* Stiles' History of the City of Brooklyn, Vol. II., pp. 155-56. 

"The Rev. Mr. McCauley, late from Rome, and who remained with the Bishop, helped us to collect in the summer of 1823, and occasionally celebrated Mass.

"The Rev. Mr. O'Gorman sometimes came over to celebrate Mass and attend funerals.

"The Rev. Mr. McKenna also celebrated Mass and lies interred near the church."

One of the most interesting relics attesting the remarkable progress made by the Catholic Church in Brooklyn is a single sheet of old-fashioned foolscap paper which is now in the archives of the Cathedral. Browened by age, it is filled with writing, the ink of which, though faded and dull, still tells with crisp exactness the story of a notable man and the foundation of an extensive and powerful ecclesiastical structure. On one side of this sheet of paper, in a clear, legible hand, is written the following:

"BROOKLYN, January 1, 1822.

"The following circular was addressed to William Purcell and several other Catholic inhabitants by Peter Turner on above date:

"Whatever we do in word or in work let us do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him. Therefore in the name of the Lord, and with the advice and consent of the right reverend Bishop, let the Catholics of Brooklyn, having common interest to pursue and wants to relieve, establish an association the better to attain these desirable objects. In the first place we want our children instructed in the principles of our holy religion; we want more convenience of hearing the word of God ourselves. In fact we want a church, a pastor, and a place for interment, all of which, with assistance of divine providence, we have every reason to expect by forming ourselves into a well regulated society, and as we have not only cheerfully assisted in building the churches in this diocese from time to time, but nearly all the churches in the United States lately erected, we have every reason to expect the cheerful assistance of the laity, as well as the right reverend, the bishop, and all his clergy."

In the course of the week a general meeting was agreed upon, which was to take place at William Purcell's in York Street.

The reverse of the paper contains the following minute of the same meeting thus mentioned:

“BROOKLYN, January 7, 1822.

“At a general meeting of the Roman Catholics in the house of William Purcell, corner of York and Gold streets, William Purcell was chosen chairman and Peter Turner appointed secretary. The objects of the meeting being stated by the secretary, who also produced the outlines of a constitution and by-laws, which was unanimously agreed to, except the 10th article, which was altered so as to enable the society to fill all vacancies which might occur amongst the officers and committees at the general meetings of the society. It was then resolved that a committee of five be appointed to wait on Bishop Connolly to inform him of the proceedings and ask his advice and consent to our undertaking.

“Resolved, a committee of seven be appointed to prepare the constitution and by-laws for printing on the principles of the ten articles submitted by the secretary this evening.

“Resolved, a committee of seven be appointed to nominate to the general meeting the officers to fill the stations specified in the articles submitted and agreed to this evening, in order that a society may be forthwith organized.

“Resolved, we adjourn to meet at Daniel Dempsey’s of the Blooming Grove Garden, Fulton Street, opposite Clinton, on the 14th inst.

“ [signed]

PETER TURNER, Secretary.”

All that is written on both sides of this paper is in Peter Turner’s handwriting. It is, therefore, an historical document of the greatest interest and might be called the charter of the Church in the present diocese of Brooklyn. According to popularly accepted history this first meeting of the Catholics of Brooklyn was supposed to have been held in Peter Turner’s house. We here have his own statement that it was at William Purcell’s.

The Brooklyn Directory for 1823, the first issue of the book, gives the name “William Purcell, tavern, York and Gold.” The place probably had a small hall. The Directory gives Daniel Dempsey’s number as 216 Fulton Street. This, according to some of the old residents, was a square two-



PETER TURNER.

story frame hotel on the turnpike road to Bedford and Jamaica. The property belonged to Cornelius Heeney, as we learn from an advertisement offering it for sale on April 19, 1823. It probably had a meeting hall attached which was in active demand for all kinds of gatherings. After this meeting of January 14, the Brooklyn Catholics must have hired it as a temporary place of worship, for, in the files of the *Star* and the *Patriot* we find frequent advertisements like the following from the *Star* of March 20, 1822:

“NOTICE.—The Rev. Mr. Bulger of the Roman Catholic church will perform divine service at Mr. Dempsey’s long room, in Fulton street, Brooklyn, on Sunday next, at half-past ten A.M.”

The records of the proceedings at the first meeting are not very perfect. There were, it is said, according to a count made in Brooklyn at that time, only seventy Catholics who could be relied on to give financial or material aid towards erecting the proposed church. How many of these met at Dempsey’s we have now no trace, but it seems they formally organized the Roman Catholic Society of the village and elected these officers: George S. Wise, President; William Purcell, Treasurer; Peter Turner, Secretary, with John Kenney, Nicholas Stafford, Dennis Cosgrove, and Jeremiah Mahoney as co-trustees with them.

They determined to purchase ground for a church and cemetery, and did so a few weeks after, as the original deed of the site of St. James’ Church reads:

“This indenture made the first day of March in the year of our Lord one thousand eight hundred and twenty-two, between Samuel James of the town of Brooklyn, in the county of Kings and state of New York, rope maker, and Clarissa, his wife, of the first part, and George S. Wise, jr., president, and Peter Turner, secretary, who by virtue of their office as trustees, and William Purcell, John Kenney, Nicholas Stafford, Dennis Cosgrove, and Jeremiah Mahoney as trustees of the Roman Catholic society of Saint — church of the village of Brooklyn, and their successors in office, for the use of said

Roman Catholic society of the second part, witnessed. That the said parties of the first part for and in consideration of the sum of four thousand dollars, lawful money of the United States of America, to them in hand paid at and before the sealing and delivery of these presents, the receipt whereof is hereby acknowledged . . . all these certain four lots, pieces and parcels of ground situate," etc.

This deed indicates that the site for St. James' originally was 100 feet east of Jay Street on Chapel Street. Subsequent purchases made the ground conform to its present dimensions. The ground purchased was blessed by Bishop Connolly on April 25, 1822, Father Richard Bulger preaching the sermon. Building operations were at once determined upon, for the following advertisement is printed in the *Long Island Star* of May 16, 1822:

"*To the Mechanics of Brooklyn:*

"A premium of a silver cup will be awarded for the best draught of a plan for a Roman Catholic church, to be erected in Brooklyn, not to exceed 63 feet in length and 42 feet in breadth. Persons disposed to offer plans will direct them (with a private mark and an accompanying letter containing the real name) to George S. Wise, jr., president of the Roman Catholic Society, on or before the 10th day of May next. A suitable committee of experienced mechanics will be appointed to decide upon the merits of each.

"N. B.—The society will claim the privilege of retaining all plans offered.

"BROOKLYN, May 2."

A subsequent notice, printed in the *Star* of July 4, reads:

"MR. SPOONER: The Committee appointed to examine the best plan of a Roman Catholic Church have reported to me the decision that they have awarded to Mr. John Walton a silver cup. The ceremony of presenting it to Mr. Walton will take place at the laying of the corner-stone of the Church.

"For the information of those concerned, it is with great pleasure I inform them that we this day commenced making the necessary arrangements to lay the foundation of the Church: that the greatest part of the materials have been con-

tracted for, a part of which are now on the ground; the land is paid for and fenced in; about \$2,000 in hand, and more than \$2,000 subscribed that will soon be collected. We therefore entertain the hope, ere six months elapse, the church will be completed. Though we are short of the sum to build the church, yet we can and do confidently rely on the well-known liberality of the inhabitants of Brooklyn and New York.

“GEORGE S. WISE, Jr.,

“President of the Roman Catholic Society.

“BROOKLYN, July 4.”

John F. Walton was a master joiner, who lived in York Street, near Gold. It would be interesting to know what became of this cup. His prize-plan called for a church of about half the size of the present one, which was enlarged to its present form in 1844. Furman's History says of it, page 142:

“The corner-stone of this church was laid in the village of Brooklyn on the 25th of June, 1822, on the corner of Jay Street and Chapel Street, which was then a large extent of vacant ground, there being then no buildings nearer that spot than High Street, and not a single building between the site of the church and the meadows of the Wallabout mill pond.

“March, 1824.—The edifice is of brick and approaches nearer to the Gothic architecture than any other building in this town. It is yet unfinished.”

In the Directory for 1823 is found the following note:

“A lot of ground situated in Jay street, near the rope walks, is purchased and inclosed in a handsome fence which is intended as a site of a Roman Catholic church. On the 18th of April, 1822, the ground was consecrated by the Bishop in the presence of a large assemblage of persons. Some materials are on the spot, intended for the building which is expected to be completed during the present year.”

The church was incorporated as St. James' Roman Catholic Church on November 20, 1822. It will be noted that the name was left blank in the original deed. The coincidence of the names of the owner of the property and the patron saint selected is curious. The date “18th of April, 1822,” in the Directory

note is evidently a typographical error, for Alden Spooner, the compiler of the Directory, in his paper, the *Star*, of May 2, 1822, says:

“On Thursday last the ground purchased for the site of a Roman Catholic church in this village was consecrated by the Bishop in the presence of a large concourse of respectful and attentive auditors. Preparations are making for the erection of the church. Our country is happily blessed with proper feelings on the subject of religious toleration.”

The church was blessed by Bishop Connolly, assisted by the Rev. Dr. Power of St. Peter's, on August 28, 1823. The *Star* of September 4, 1823, printed the following note concerning the ceremony:

“**TRIBUTE OF RESPECT.**—The trustees of the Catholic church in the village of Brooklyn take this opportunity to offer their grateful acknowledgment to the Rev. Mr. Power, of St. Peter's church, New York, not only for the able and excellent sermon which he delivered on the day of the consecration of the church (which was duly appreciated and acknowledged by the immense concourse of people of all denominations who attended), but for his uniform and steady zeal in vieing with the other reverend clergy in the furtherance of the views and lasting interests of this congregation.

“By order of the Trustees.”

From these details it can be seen that the leading men in the formation of St. James' congregation were George S. Wise and Peter Turner. Wise was a purser in the United States Navy and attached to the Navy Yard. He was born in Virginia of Irish parents, and came to Brooklyn in 1812. He lived at No. 60 Sands Street. He at once interested himself in all the affairs of the village and became a leader in its political, social, and charitable enterprises. He was a village trustee in 1822-23. An election notice in the *Star* of May 2, 1822, speaks of him as “long a resident among us, foremost in works of charity and public good. He distinguished himself in relieving the poor during the distressing winter of 1817. He is particularly de-



OLD ST. JAMES' CHURCH—THE PRESENT PRO-CATHEDRAL.

serving of our full and unbiassed votes." Mr. Wise was secretary of the Loisian School, a charitable organization, by which children were fed, instructed, and clothed daily. It was the source whence sprang the Brooklyn Mechanics' Institute, the forerunner of the present Brooklyn Institute. He was one of the almoners of the Brooklyn Dorcas Society, founder and first president of the Erin Fraternal Association, and a man of progress and general public spirit. He died, unfortunately for the young congregation, on November 20, 1824. The old record book of St. James' says of this loss:

"November 20, 1824.—George S. Wise died universally lamented. He was continually assisting us, had a benevolent heart, and was attended in his last moments by Dr. Power, and died, it is hoped, a good Catholic."

The curious ending of the last sentence may find an explanation in the printed records of his funeral, on the following Sunday, which cite that it took place with "military and Masonic honors." His obituary in the *Star* of November 25 says he "was distinguished for those warm social, benevolent, and liberal feelings which bind man to man in the community in which he dwells. As he was the friend of mankind, so every man was his friend and found him uniting in works of charity and patriotism."

The Directory tells us that Peter Turner kept a grocery at No. 59 Front Street. He must by all accounts have been the active energetic man needed to join forces successfully with Mr. Wise in order to accomplish the results aimed at. He was born in Ireland in 1787, and came here while yet a young man. In later years he got an appointment in the Navy Yard and for many years was the foreman in the shop where gun carriages were made. He died in his seventy-fifth year, at No. 120 Portland Avenue, on December 31, 1862. He was buried from St. James', on January 3, 1863, and Bishop Loughlin preached a fitting eulogy, telling the story of his eventful life. Present at the Mass was his son, the late Very Rev. John M. Turner, whom he had the happiness of seeing pastor of

the church he may be said to have founded, and vicar-general of the diocese of Brooklyn, before he died. During his long life he continued to be foremost in the church and charitable endeavors of the diocese. He was a trustee of St. James', of the Orphan Asylum, an officer of the Erin Fraternal Association, the Emerald, the Brooklyn Benevolent Society, and an estimable citizen generally.

In 1895 the Brooklyn Catholic Historical Society, regarding him as the typical layman of the pioneers, inaugurated a movement to erect a memorial to him. As he had made Catholic education one of the chief reasons for organizing the first Catholic congregation, the bulk of the memorial fund was made up of the small offerings of the children in the Catholic schools of the diocese. The result was a handsome bronze bust by W. Clarke Noble, which was set on an imposing pedestal with public ceremonial, at the Jay and Chapel Street corner of St. James' churchyard, on Sunday, October 20, 1895. Bishop McDonnell and Mayor Charles H. Schieren, who is a good Lutheran, President Marc F. Vallette of the Society, Rev. James H. Mitchell, and Mr. William J. Carr made appropriate addresses, and the memorial was unveiled by the Misses Margaret and Sarah Turner, grandchildren of the pioneer. On three of its sides the pedestal has bronze tablets bearing these inscriptions:

“ To the memory of Peter Turner, who on January 1, 1822, organized his seventy fellow Catholics for the purchase of this ground on which the first Catholic church of Long Island was erected.

Born 1787.
Died 1863.”

“ ‘ In the first place we want our children instructed in the principles of our holy religion.’ —*Peter Turner*.

“ Thousands of Catholic children have helped to erect this monument as a grateful tribute to the man who made Catholic education the first reason for the establishment of a church in Brooklyn.”

“ Erected through the efforts of the Brooklyn Catholic Historical Society, October, 1895.”

The date of Turner's death in the above inscription carries out the traditional character of the epitaph. He died on December 31, 1862.

Traced through the Directory the residences and occupations of some of the other men active in the work of building up St. James' congregation during the first ten years of its existence were the following: Quintin Mellen Sullivan was the son of John Sullivan, a New York merchant, and Mary, his wife. He was born in New York February 27, 1801. On the death of his father, his mother moved to Brooklyn and lived for more than forty years in a cottage that stood at the corner of Fulton and Nassau Streets. She was noted for her liberal charities and great force of character. To give her son a Catholic education she took the then long and arduous journey with him to Montreal. He afterwards studied medicine, but never practised. Several of Mrs. Sullivan's daughters made mixed marriages, and their descendants, among the leading families of Brooklyn, are all Protestants! Quintin Sullivan died on August 5, 1827. He was buried in St. James' churchyard, in the part now covered by the vestry of the old church.—James Rose, second vice-president, tavern, 30 Water Street; George McCloskey, milkman, "New District," now Atlantic Avenue. He was the father of the present Bishop of Louisville, Ky., and of his brother, the late Rev. George McCloskey. Darby Dawson, stevedore, 9 Furman Street; John Kenny, Denis Cosgrove, grocer, 29 Furman Street; Nicholas Stafford, Patrick Freel, cooper, 62 Front Street; James Freel, distiller, 13 Water Street; Patrick Scanlan, milkman, 20 Main Street; Charles Brady, tavern, Little, corner of John Street; Dr. Andrew B. Cook, surgeon U. S. N., 153 Sands Street; Hugh Mallon, grocer, High Street, corner of Jay; Andrew Parmentier, florist, Flatbush Road; James Harper, carpenter, 166 York Street; James Brady, tavern, 88 Jackson Street; James Furey, furrier, 141 York Street; Thomas Young, engineer, 52 Adams Street; James McLaughlin, grocer, Furman Street.

Many descendants of these men are now residents of Brooklyn.

Up to September 19, 1823, the sum of \$7,118.16 was spent on the church, and the levelling and fencing in of the burial ground. The edifice was then insured and \$3,000 borrowed to complete the interior. On September 12, 1823, Jeremiah Mahoney was appointed schoolmaster and sexton with the duty of taking care of the burial ground.

When the building was started, the parish chronicle tells us, it "progressed slowly without the aid of a clergyman." Unceasing effort was made to obtain a resident priest. In August, 1823, an unsuccessful invitation was sent to Boston for the services of the Rev. Father Burns. A year later, at a general meeting of the congregation, a Sunday school was established and "a resolution proposed and passed unanimously to apply to the Archbishop to intercede for us with the Bishop to obtain a clergyman"—from which we might infer that the trustees did not think Bishop Connolly was giving their requests proper attention. In January, 1824, another vain move was made to get the Rev. Dr. Duffy from Ireland. Finally in April, 1825, the Rev. John Farnan was assigned by the administrator of the diocese, Very Rev. Dr. Power, to take charge as the first resident pastor. He was to receive an annual salary of \$600 and a house rent free. In the list of priests laboring in New York printed in the last issue of the RECORDS AND STUDIES he is called a D.D. He does not seem to have claimed this distinction himself in the parish entries he made here and in Detroit. When he was so styled in the local papers it was probably in accordance with the Protestant custom of thus designating nearly all ministers. He had the distinction, however, of being the leader of the first formal schism in the church of New York.

Not much is obtainable about his early history. He was born in Ireland—the Archbishop's "Register" says in 1799, but this is probably an error of ten years or more, as he said himself he was ordained in Dublin in 1812. It is likely that he was one of the "three good priests" Bishop Connolly mentioned in his diary, under the date of February 25, 1818, as having come "lately from Ireland." He was sent to Utica, and said his first Mass there in the Academy building Sunday, March

21, 1819. He was also to have charge of the church at Carthage. A local history describes him as a "young and agreeable man with pleasing manners." * He spoke French and must have had great personal magnetism and qualities of good nature and fellowship that made him very popular, especially with his impulsive countrymen. But there was also a weakness of habit and convivial infirmity of character that ultimately occasioned his suspension.

He had an immense territory to cover, but he worked hard, and in two years had St. John's, Utica, ready for dedication, on August 19, 1821. This was the occasion of the first visit of a Catholic bishop to that part of the State. The Erie Canal, among whose constructors he labored, was opened during his pastorate, which ended in 1823. "Unfortunate difficulties soon arose between the trustees and Rev. Farnon which led to his suspension," says the subsequent Bishop McFarland of Hartford in a letter written from Utica, February 12, 1856.†

What he did then until he was sent to Brooklyn is not recorded. In Brooklyn his activities seem to have been first devoted to completing St. James' Church, the steeple and interior arrangements having been in process of construction when the edifice was opened. He lived first at No. 34, then at No. 159 Sands Street, and in 1826 changed to No. 88 Jay Street. In 1827 he built the brick house that is still used as the rectory of St. James'. There he started the first orphan asylum in Brooklyn. In 1828 he brought some of the Sisters of Charity from New York and began a school in the basement of the church. We find evidences of his taking part also in the public celebrations of the village festivities and obtaining repute as a speaker. He is described as having a stout figure, standing over six feet tall, with a somewhat pompous and pretentious bearing.

On St. Patrick's Day, 1826, for instance, the Erin Fraternal Association which arranged the local celebration marched in a body to St. James', heard Mass, and listened to a sermon by

* Rev. Dr. Lynch's "A Page of Church History in New York," p. 17.

† U. S. Catholic Hist. Mag., Jan., 1891.

Father Farnan. Of the latter Alden Spooner says in the *Long Island Star* of March 23:

“ We were deprived of the satisfaction of hearing it, but understand it conveyed an eloquent and instructive sketch of the patron saint and comprised also a feeling and animated view of the relative duties of foreigners.”

Reference to the report of his contemporary, George L. Birch's *Patriot*, fails to show what Mr. Spooner adverted to in his last sentence. The “ feeling and animated view ” is lost to posterity. The *Patriot* merely gives a brief synopsis of the religious trend of the sermon, the text of which was taken from the first epistle of St. Paul to the Corinthians iv. 15. Mr. Spooner was an ardent Whig, Mr. Birch an equally vigorous Jacksonian Democrat. The “ foreigners ” were obstinate in refusing the overtures of the former to coax them from their valuable political affiliation with the latter. Perhaps this statement of the then existing situation may give a hint for reading between the lines.

The venerable Irishman Robert Snow, one of the founders and saints of the Methodist church in Brooklyn, presided at the dinner which followed the Mass at St. James'. The dinner hour was set for 1 o'clock, and with seemingly good reason. Judging by the toast list, the “ boys ” must have made a day and a night of it. There were no less than fourteen regular toasts. When these were gone through, the health of “ Our president, Robert Snow, who has spent forty-two Patrick days in America,” was drunk with all the honors. This was followed by twenty-three volunteer toasts, making thirty-eight in all. There was music, too, after most of them.

One of the committee of five in charge of this celebration was George Hall, the son of a Wexford Irishman and first Mayor of the City of Brooklyn. Strange as the sequence seems, he was the Know Nothing candidate for the same office in 1854; and the head of a committee of four appointed by a meeting held in the American Tract Society Rooms, New York, August 8, 1836: “ To accompany Maria Monk to Montreal as soon as

the authorities of Canada shall offer suitable protection to said committee and shall grant them the necessary permission and facilities for thoroughly exploring the Hotel Dieu Nunnery." His associates on this committee were Professor S. F. B. Morse, David Wessel and Rev. J. J. Slocum.

After several years more at St. James' Father Farnan's habits got him into trouble again with Bishop Dubois. Francis Cooper, writing to his parents in Philadelphia from New York, Sept. 20, 1829, says:

"If you should see our reverend friend Mr. Harold before he leaves you, you may tell him the Bishop informed me that he had removed Mr. Farnain of Brooklyn. This *confidential* until he hears it from others." *

When Father Farnan was deposed the Bishop put Father John Walsh in charge of his parish. Father Farnan refused to submit. He had considerable local influence as a politician and leader, and a large faction backed him up in his insubordination and intention to start an "Independent Catholic Church." In the *Truth Teller* of July 2, 1831, we find the following:

"CAUTION.

"The Irish laborers working on canals and railroads and Roman Catholics in general are hereby informed that the Rev. John Farnan, late of Brooklyn, L. I., is a suspended priest; that, therefore, he has no right to exercise the functions of the sacred ministry; that with a knowledge of his condition they will sin grievously by hearing his Mass or receiving sacraments at his hands; they are also informed that this notice is given to put a stop to sacrilege and lawless plundering under pretense of raising a Catholic church, school house, etc.

"JOHN POWER,

"Vicar-General of the State of New York.

"FELIX VARELA, Vicar-General."

To the above warning in the issue of July 16, 1831, is appended the following notice:

* Am. Cath. Hist. Soc. Records, June, 1900, p. 219.

"TO THE PUBLIC: It was my intention to have the advertisement regarding the Rev. Mr. John Farnan discontinued. Justice to myself as the HEAD OFFICIAL of this diocese for the time being, and also to the poor creatures whom he duped, obliges me to continue it. To account for the tenderness with which I have treated this unfortunate man and the cautious delicacy with which I approached the many serious charges made against him, I must say that I was deceived in the character of the man. My eyes have been opened. I have seen too much, and a sense of duty alone impels me to pursue this course."

"JOHN POWER, Vicar-General."

This caution was continued in each issue until October, but Father Farnan went on with his scheme. His following among his enthusiastic fellow countrymen enabled him to secure some property near the centre of St. James' parish, at the corner of York and Jay Streets, owned by Stephen Whitney, a New York merchant, and here, on October 27, 1831, he laid the foundation-stone of a new church. The *Long Island Star* of November 2, 1831, says of the ceremony:

"NEW CHURCH.—The corner-stone of the Independent Catholic Church, corner of Jay and York streets, was laid on Thursday last with appropriate ceremonies. An address was delivered on the occasion by the Rev. Dr. Farnan, and a numerous concourse of people attended. The basement story of the building is already completed, and it is expected that the church will be roofed in about six weeks."

Journalistic enterprise was very scant in that era, and we have no further details than this of an event that would now fill pages of pictured narrative. Father Farnan kept up his rebellion for several years, and even sought help among the Hoganites and recalcitrants of Philadelphia.

We find in the files of the *United States Gazette* of that city in the issue for January 5, 1835, this warning:

"NOTICE.

"Understanding that an individual is soliciting contributions in this city toward the erection of a Catholic church in



THE TURNER MEMORIAL. ERECTED BY THE
BROOKLYN CATHOLIC HISTORICAL
SOCIETY.

Brooklyn, I deem it due to the public to inform them that the undertaking has not the sanction of the Catholic bishop of New York, and that the individual referred to is not an authorized Catholic clergyman. Given under my hand at Philadelphia this 2d day of January, 1835.

“FRANCIS PATRICK KENRICK, Bishop, etc.”

In the issue of the same paper for January 6, 1835, is printed the Farnan answer to this notice, and it runs in this radical fashion:

“The subscriber, being the pastor of the Independent Catholic Church, at Brooklyn, New York, and being the individual referred to in the foregoing notice, begs leave to inform the public that the subscriber was duly ordained a priest by the Archbishop of Dublin, in the year 1812; that he is now, and ever since he was ordained, has been in regular standing as a priest of the Catholic Church; that when the church of which he is pastor was commenced it was publicly announced from the pulpit, by the press, and in the subscription papers which were circulated, that the church was and should be independent of the Roman Catholic Bishop of New York and of the See of Rome. That he, the subscriber, believes in the equal apostolical powers of all apostolical bishops who have derived their ordination from the apostles and the Lord Jesus Christ, that he awards to the bishop, called the Bishop of Rome, no higher ecclesiastical powers than belong to every other bishop under the great head of the church. That the person styling himself Francis Patrick Kenrick, Bishop, etc., is not the Bishop of Philadelphia, and that the above cited notice was given without the knowledge, privity or consent of that distinguished prelate, the Right Rev. Henry Conwell, who is the true canonical bishop of Philadelphia, agreeably to the constitution of the Roman Catholic Church.

“Given under my hand at Philadelphia, January 5, 1835.

“JOHN FARNAN,

“Independent Catholic Pastor of Brooklyn, N. Y.”

In spite of this flamboyant declaration and whatever help he received from outside sources, his following melted away and the Brooklyn Independent Church failed. Stephen Whitney foreclosed the heavy mortgage he held on the building; and

it passed to a carpenter named Jonathan Rogers, who roofed the unfinished walls and used the place as his shop until 1840. Then Bishop Hughes bought it, and completing the original design, dedicated it as the present Church of the Assumption, on June 10, 1842.

Father Farnan's name is carried as a resident by the Brooklyn directories up to 1847, when it disappears from the local roll. Tradition says that after the collapse of his independent venture he made his living by acting as an attorney in the minor courts. There are also legends of his "pull" in Jacksonian Democratic politics. The story that he was at one time an instructor at the Military Academy at West Point is not authenticated by the records, which were recently examined officially to set the question at rest. It was not until 1847 that Bishop Hughes revoked the episcopal suspension and gave Father Farnan an *exeat* that enabled him to accept affiliation with the diocese of Detroit, Mich., then governed by Bishop Lefevre, who was in great need of English-speaking priests. He went there in the fall of 1847 and was assigned to duty as an assistant in Holy Trinity parish, an almost exclusively Irish congregation. In June, 1848, this church was closed and merged into that of Sts. Peter and Paul. Here Father Farnan died in the following year. The stone over his grave in Mount Elliott Cemetery bears this inscription:

"The Rev. John Farnan. A native of Ireland. First pastor of Utica and Western New York. First pastor of St. James' Church, Brooklyn, N. Y. Associate pastor of Cathedral of Sts. Peter and Paul, Detroit. Died at the episcopal residence, Detroit, November 19, 1849. May his soul rest in peace forever."

Even in Detroit he had some trouble with his fellow priests in the rectory of the Cathedral. After his death there was litigation over the few assets he left by those claiming to be his heirs, and so closed the record of Brooklyn's first Catholic pastor.

St. James' is now the oldest original Catholic church build-

ing standing in New York State. Old St. Patrick's in New York underwent restoration after the fire; St. John's, Utica, St. Mary's, Albany, and the church at Carthage have disappeared. All the Protestant churches in Brooklyn in the early days had graveyards attached to them. Nearly all the contemporaneous churches and all the graveyards have been sold for commercial uses. St. James' alone still guards within the shadows of its walls the bones of the pious men and women who reared the structure or who prayed within its precincts for a quarter of a century thereafter. In the narrow space about the old tombstones there are said to be interred more than six thousand people. The first burial took place on April 12, 1825, and the last in 1849.

“In the heart of the city, they lie unknown and unnoticed,
Daily the tides of life go ebbing and flowing beside them,
Thousands of throbbing hearts where theirs are at rest and forever,
Thousands of aching brains where theirs no longer are busy,
Thousands of toiling hands where theirs have ceased from their labors,
Thousands of weary feet where theirs have completed their journey !”

BISHOP LOUGHLIN AS A CITIZEN.

BY THOMAS F. MEEHAN, A.M.

DURING the thirty-eight years that the late Bishop Loughlin ruled the diocese of Brooklyn he avoided public notoriety and confined himself to the regular routine duties of his episcopal office. The only occasion on record when he was identified with any civic movement was the great Union mass meeting, held at Fort Green, on Tuesday, April 23, 1861. The Bishop had been invited to attend the meeting. Mayor Powell presided and 50,000 people crowded the Square. The list of officers contains the names of several Catholics. One of them, the late Judge Alexander McCue, on behalf of the executive committee, read the resolutions adopted at the meeting, and the following letter from Bishop Loughlin:

“BROOKLYN, April 23, 1861.

“DEAR SIR: I beg leave to acknowledge the receipt of the invitation with which I am honored to attend the meeting to be held this evening. As it may be impossible for me to be present, I would say that I conceive it to be my duty, as I am admonished, to ‘pray for the things that are for peace.’ It has been my hope and fervent prayer that peace and prosperity of every kind might be the portion of our beloved country, and that if at any time difficulties should occur to interfere with either, they might be adjusted in a peaceable manner. The idea of resorting to arms for a settlement between the citizens of our great and glorious country I have endeavored to keep as far as possible from my mind, but now events proclaim its probability at least, if not its reliability. In whatever circumstances our country may be, we owe loyalty to its constitution and laws and honor to its flag. This I hold to be the duty of every citizen. The conviction that it is mine has grown with

my growth and strengthened with my strength, nor shall time render less imperative the obligation implied in it. I shall continue to pray that peace and Union may be restored and permanently established—that the constitution and laws may be respected and that our flag—the American flag, the flag of the Union, the Star-Spangled Banner—may be loved and honored at home and abroad.

“I am, respectfully, your obedient servant,

“JOHN LOUGHLIN,

“Bishop of Brooklyn.”

On the previous Sunday, April 21, the famous Rev. Dr. Charles Constantine Pise, then the most noted priest in the city, preached to his congregation in St. Charles Borromeo's, the leading church, on the condition of the country. He told them that so long as they had a flag it was their duty to sustain it. He hoped from his heart that the gallant Seventh Regiment had arrived safe, and deplored with tears in his eyes the unhappy condition of affairs. He asked to be forgiven for the weakness he could not then repress. He could not help it because, as they knew, he was a native of the South, and indeed of the very place (Maryland) then the scene of a bloody struggle between countrymen and brothers. In concluding he asked all to pray that God would restore peace to their beloved country, and that those who had erred might be brought back again united under their beloved Stars and Stripes.

PETITION OF THE GERMAN ROMAN CATHOLICS
OF THE CITY OF NEW YORK TO BISHOP CARROLL
OF BALTIMORE FOR A GERMAN PASTOR.

MARCH 2, 1808.

*To the Right Reverend Father in God, Bishop of all the
Catholic Churches in the United States of America, Balti-
more.*

RIGHT REVEREND FATHER IN GOD: We the undersigned for ourselves and a considerable number of our German Brethern who are all educated in the holy Catholic faith approach your Reverence and pray you to allow and to send us a pastor who is capable of undertaking the spiritual Care of our Souls in the German Language, which is our Mother Tongue. Many of us do not know any English at all, and Those who have some knowledge of it are not well enough versed in the English Language as to attend divine Service with any utility to themselves. As we have not yet a place of worship of our own, we have made application to the Trustees of the English Catholic Church in this City to grant us permission to perform our worship in the German Language in their Church at such times as not to interfere with their regular services. This permission they have very readily granted us. During the Course of the year we shall take care to find an opportunity to provide ourselves with a Suitable building of our own for we have no doubt that our number will soon considerably increase. We leave it entirely to your Reverence to choose for us a Man, who is capable of taking upon him our spiritual Concerns and instruct us in our holy religion and we humbly beg to Grant our Prayers as soon as it is possible for your Reverence. In our

religion the diversity of Language makes indeed no difference but from the reasons alledged your Reverence will deign to perceive that it is of consequence to our Repose that we perform our worship in the Language we best understand. We shall take care to provide for our pastor as far as our abilities go, if your Reverence will deign to listen to this our Earnest prayer. We humbly beg to direct the answer to Mr. Francis Werneken, No. 32, corner of Warren and Church street in New York. For this great favor we shall feel ourselves forever greatfull to Your Reverence and beg leave to subscribe ourselves with the greatest Respect

Your Reverence's Most humble and obedient servants,

CHRISTOFELL BRIEHL.

JOHN KNERINGER.

GEORGE JACOB.

FRANZ ———.

MARTIN NIEDER.

FRANCIS WERNEKEN.

NEW YORK, March 2, 1808.

[Our thanks are due to the Rev. D. P. O'Neill, one of our most active members, for the foregoing interesting and important document. It is well known that the well-meant efforts of the petitioners were unsuccessful in Bishop Carroll's time.—ED.]

ORATION ON THE DEATH OF GENERAL GEORGE WASHINGTON.

ADDRESSED TO THE CATHOLIC CONGREGATION OF ST. MARY'S
CHURCH OF ALBANY, BY THE REV. MATTHEW O'BRIEN, D.D.,
PASTOR OF THE SAME, ON FEBRUARY 22, 1800, THE DAY APPOINTED
BY CONGRESS.*

WE are come together, my friends, agreeably to the wish of government and equally so to our own inclinations, to commemorate the deceased founder of America's freedom; we are come to mingle our tears with those of the friends of virtue; to combine our lamentations this day with the testimony of the public feelings at the sad catastrophe that has deprived the United States of the important services of the illustrious General Washington, and committed his mortal part to the silence of the tomb.

Who is the man in the annals of the ancient world who has been wept by his country with sorrow more sincere? Where is the character that adorns the page of history so enlightened in council, so judicious in plan, so successful in public contest, and so temperate in triumph, as that which is now held up for your gratitude and admiration? Oh, had his genius influenced the destinies of France, the tears and the blood of Europe had not been seen to flow; the scale of public justice had been held with equal hand, and the cottage and the palace had shared a common safety. O France, unhappy France, how has thy gold become dim, how is thy most fine gold changed! "The stones of the sanctuary are poured out in the top of every street;

* From the *Albany Gazette*, February 27, 1800.

from the daughter of Sion all her beauty is departed,"* for the days of thy visitation have passed by thee unregarded; now tyrants lord it over thee—thy faith transferred to strangers. From thy fall may America be confirmed in truth and temperance, and take lessons against the woes that irreligion must produce.

Inadequate to the task and unqualified by my character for the business of political dissertation, I shall not attempt a portrait of the illustrious man whose loss we now deplore, nor enumerate his achievements; the former has nearly exhausted the power of human eloquence; the most brilliant tints of oratory have yet left it incomplete; the latter is engraven, not in letters of marble, my brethren, which time might crumble out or ignorance mistake, but in the never-fading characters that speak a nation's gratitude—in the praises that have been echoed from the boundaries of the universe.

Hence, my brethren, I shall only beg to fix your attention, in a few words, on the duties of citizens as they peculiarly regard our countrymen, and shall close this admonition with some religious considerations.

We have come into this country from motives of preference, and in common we experience the advantages of protection: whether our own country could serve us and would not; whether she could befriend us and would not; in a word, the nature of the causes that have fixed our residence here, makes nothing essential in our political predicament; nor can it affect the good wishes we owe to the government. America has opened her bosom to receive us; she is scrupulously attentive to the claims of the industrious; she is the protectress of arts and sciences; the asylum of the helpless, and she covers all our rights with the arm of equal justice.

Where is the country, my friends, where liberty is better defended or the clime more propitious to her progress and luxuriance than this in which we now prosper and find security? Here power is deprived of the destructive faculty of perpetuating insult, and the brow of opulence is unclouded and

* Lam. iv. 1.

serene; here wretchedness is scarcely known even to the indolent and undeserving, and activity and temperance are the certain springs of fortune; here the uniform rotation of the political machine returns the lofty statesman to the humble situation of the private citizen, and raising him in his turn through the points of public confidence, gives talent a fair trial, prevents the feuds and jealousies that exceptions would produce, and the arrogance and oppression that might grow from stationary greatness.

Could my feeble accents convey well to your minds the abundant advantages of this constitution, the justice and the fortitude that presided at her birth, the temperance that formed her strength, and the prudence that marked her progress in the unshaken magnanimity and disinterested councils of the illustrious General Washington, whose hand has directed the flight of the eagle and whose virtues increase the brilliancy of the Hesperian constellation, with me you would devoutly wish that our country had produced him. Yet not so, my brethren: your well wishes are too affectionate to your adopted country; envy can have no place in the bosom that glows with gratitude; God's providence has produced him to confer him on our friends, and our virtues will entitle us to a share in what he purchased.

What then can be desired to engage our affections to the Constitution of the United States of America, and excite our respect and gratitude for the work of the great Washington? Do not the emigrations almost from every country here, and the rapidity of the increase of opulence and population, speak, more than many volumes, the prerogatives of this country which the Almighty has thought good to point out for our abodes? Are not our individual fortunes integral parts of the public weal? Must not then their ruin be nearly menaced in the misfortunes that would reach the government, since the general welfare must be the aggregate of individual loyalty, and general calamity is the corruption of the social parts? Is it not evident, my friends, that the various individuals of which society is composed must look to

the joint effort of all as to the means of preservation and happiness? Has not the social compact for object the protection of the weak against the encroachments of the strong, and the assurance of those assistances which our necessities require? Whatever, therefore, tends to disunite must prove pernicious to the entire, and destructive of the objects it would be given to promote.

How then, my brethren, give our confidence to the enemies of public happiness, and not close our ears against their impertinent murmurs, who would instil into every mind the poison of disaffection by misconstruing the intentions of our most exalted public characters and miscoloring their best actions? Do we not know that the collective wisdom of a government is more to be relied on than the turgid declamations of those political quacks who are scattered about our streets, and crammed into every drinking-house; who are sported off as puppets by the hand behind the curtain; whose accents are the dictates of the tongue, which is not theirs, whilst the drift is to dissension, to irreligion and to anarchy? Can men certainly pronounce on the nature of any action without weighing the motives that have concurred to excite it? Is it probable that the complicated connections between country and country, the variety of incidents that must occasionally affect them; the urgency of their interests, and the diversity of their wants, can be known to the private citizen as they are to the State? If not, my friends—and that it is not the case all rational men must allow—the presumption of the individual must be in favor of the administration, and his disdain should always meet the asseverations of her enemies.

If here it should be objected that these principles would prove too much, and go to inculcate the doctrine of passive obedience to the will of the legislature, I must candidly allow that, when men apply to any special portion of the community and rigorously enforce them; but at the same time they preclude neither the right nor the exercise of respectful expostulation, should any part of the entire feel itself neglected or aggrieved, nor do they apply to the hypothesis of a glaring

and evident conflict between the will of man and the law of God, which, since the extinction of the tyranny which scourged the primitive Church, has been principally realized in the methodical abominations of our modern illuminati, who sacrilegiously calumniate the gospel of Christ and stupidly obtrude that death is an eternal sleep.

Convinced, Christian auditors, of your heartfelt detestation of their infernal sophistry, of the love you bear your adopted country, and of the importance you attach to the duties of subordination, I shall refrain from many words on the subject now before you; I shall not urge your attention to the anarchy that has torn the bosom of France; to the impiety that has overturned her altar and her throne; nor to the tears and the blood that have flowed from every part, to prepare her unhappy soil for the roots of her bastard liberty; to excite your abhorrence for the upshot of her refinements, and guard you against the wiles of her tinselled philosophists. I need not stimulate your loyalty by the example of our countrymen who bled for America's freedom under the banners of her hero; nor tell you that the constitution of the eighteen hundredth year is the same which they cherished with persevering fervor; to revive in you their sentiments which you glory to inherit; but pray you to attend to the coincidence of your religious principles with the duties you resolve to practise. Our holy religion informs us that all power is from God;* that every soul must be subject to superior powers; that resistance against power is rebellion against Heaven. We see that these doctrines are not confined to times or persons, but that they are general in their import, for the entire as for the part, and have their lustre and confirmation in the conduct of Jesus Christ, who, though gifted with intrinsic royalty, and Judge of the living and dead, rigorously conformed to pay tribute to the sovereign prince,† and commanded His disciples to observe all that He had done.

These practical maxims of Our Saviour are among the most distinctive traits of the religion you profess; for, as she is Catholic in the approved application of the term, her principles are

* Rom. xiii.

† Luke xx.

friendly to every established government, nor can they be affected by any difference of worship or stamp of administration; her soul is filled with charity for all men; enlightened by the faith she had received from Christ Jesus, she treads the narrow path which conducts to His blessed realms; her hopes are in His promises; her strength is in His merits; she dreads no censorial dictate, because she is conscious of her internal rectitude; her countenance is only bright when she is encircled by all the virtues.

Shield any man, my friends, from the shafts of public justice, and banish from his bosom the blessed principles of the gospel, what security can you have for his loyalty, his probity, or any other of the social or private virtues? Vainly shall you display the beauties of a constitution, the wisdom of its ministers, the advantages she insures, and the wicked and black intrigues of her atrocious and vile opponents, if religion has not the guidance of his sentiments and conduct. Let the frigid philosophist argue as he chooses about the sufficiency of his sense of honor, the eternal distinction between right and wrong, virtue's intrinsic charms and amiability, the horror of the aspect and the odiousness of vice: no impressions can be lasting and invariably correct but those which are in some manner ordinate to conscience; and as the energy of civil law arises either from the fear of punishment or hope of reward, it can never prove efficient when darkness covers the place of operation; he, therefore, alone will prove faithful to every duty who is every moment conscious that he moves in the presence of a scrutinizing God, with whom the most secret thought puts on the publicity of the mid-day action, the flash of whose omniscience pervades both heaven and hell, and the rigor of whose judgments shall be known to men and angels.

Here, therefore, my brethren, while we acknowledge the conscientious necessity of being observant of the law, and the influence of our religious principles on the accomplishment of our civil duties, we surely ought not to forget the more important considerations that should prepare us for the hereafter: for we have not in this world a permanent abode, but are called

to an eternal residence in the heavenly Jerusalem. Look back, I beseech you, to the variety of objects that have disappeared before you, and conclude from their baseless fabric, to the short-lived vapor of those that shall succeed them. Oh! whither have flown our past pleasures and our hopes? Alas! nothing of them is ours but the remorse they have entailed! The time will shortly come when this remnant of our existence shall prove ideal as the past, and our sublunary shall be a coffin and a winding sheet; then religion alone shall advocate our interests, and nothing shall count for us but the works we shall have done for God.

It has been decreed by Heaven that all men once must die. We feel the seeds of death now jar within our bosoms; the tide of life flows rapidly away, and earth shall close the scene of all ambition's prospects. Raise, therefore, our affections, O almighty and beneficent God, and fix them on the happiness Thou hast prepared for them beyond the grave. Impress upon our hearts the dread of Thy just judgments, and prepare us for our inheritance in Thy kingdom, which is heaven. Confirm America's lawgivers in the wisdom of her Washington. Convert her enemies, or confound their machinations. Bless and increase her friends, and animate her heroes.

[To the Rev. James H. O'Donnell, of Watertown (Conn.), we are indebted for the discourse printed above. We return him our cordial thanks.—ED.]

PROVINCIAL CORPS OF ROMAN CATHOLIC VOLUNTEERS.

BY CHARLES WILLIAM SLOANE, A.M.

IN the "Life and Times of the Most Rev. John Carroll," Dr. John Gilmary Shea alludes to hopes entertained in 1778 by the English government that for service in the Revolutionary War, Catholics "in America" might be induced to enlist in the English military service, notwithstanding the fact of "the whole tendency among them being for the side of Congress." (See p. 169.)

These hopes, Dr. Shea states, were not realized. A regiment of "Roman Catholic volunteers" was, he admits, proposed. And he gives a list of its commissioned officers, they being Lieutenant-Colonel Alfred Clifton and subordinates. Protestants, of course, they were, adds Dr. Shea, "as no Roman Catholic could hold a commission under English law." (P. 169.)

In a note (p. 170) the historian states "Bancroft says positively, 'In Philadelphia, Howe had been able to form a regiment of Roman Catholics.' (V. p. 295.) The very reverse is true. It never existed except on paper. The recruiting in 1778 failed, and the 'List' for 1779, printed in the latter part of 1778, calls it 'The late.' The regiment was already defunct."

If the facts were that the organization of the volunteers proceeded no further than the commissioning of Protestant officers to command Catholic privates, that no Catholics enlisted, and that, therefore, in so far as it was Catholic, the regiment "never existed except on paper," the facts would surely be gratifying to American Catholics of the United States of the present time.

But from sources of information to which when he wrote

Dr. Shea had, doubtless, no access, the actual existence of the "Roman Catholic volunteers" seems to be proved.

The sources to which we refer are the "Publication Fund Series" of "Collections of the New York Historical Society." These "Collections" for the year 1881* contain the Journals of Lieutenant (afterwards Captain) Montrésor, and the same "Collections" for 1883 † include "Order Books of Lieut.-Col. Stephen Kemble, Adjutant-General and Deputy Adjutant-General to the British Forces in America, 1775-1778."

Captain John Montrésor was in the British service in this country as an engineer, enjoying from December 18, 1775, the title of "Chief Engineer of America." ‡ His Journals mention, among other circumstances, movements from day to day of British troops. And mention is twice made of the "volunteers."

Thus, under date of November 15, 1777, Montrésor refers to "Three Regiments of Provincials raising, viz^t Allen's, Chalmer's, and Clifton's. The latter Roman Catholicicks." And on May 7, 1778, the Journal sets forth that "Allen's and Clifton's Regt. of Provincials (the latter Roman Catholics) crossed over into the Jerseys to join the 55th and 63d Regts. posted opposite this city § for the protection of the woodcutters."

The Order Books in the "Collections" for 1883 consist for the greater part of "General Orders by Major-General the Honourable William Howe;" and contain, also, Orders by Gen. Sir Henry Clinton and Orders by Maj.-Gen. Daniel Jones.

Movements of troops, promotions, and approval or disapproval of the sentences of courts-martial are the subjects to which the Orders principally relate. Among other troops we may find mentioned the Roman Catholic volunteers.

On April 19, 1778, Sir William Howe confirms the sentence of a court-martial that "William Smith, Private Soldier in the Provincial corps of Roman Catholic volunteers," is not guilty of attempting to desert. But on May 16, 1778, "Patrick

* New York: printed for the Society, MDCCCLXXXII.

† New York: printed for the Society, MDCCCLXXXIV.

‡ Collections, 1881, pp. 5, 6.

§ I.e., Philadelphia.

Mullen, of the Roman Catholic volunteers," having been found guilty of desertion, the general confirms the sentence of the court-martial that Mullen "receive 1,000 lashes in the usual manner," the punishment to be received "at the discretion of his commanding officer." What was "the usual manner" * of inflicting so terrible a punishment does not appear from the Order.

Similarity in religious faith may have suggested a clause in Sir Henry Clinton's Order of May 30, 1778, directing "No corps to entertain Irish recruits except the Queen's Rangers, Roman Catholic volunteers and volunteers of Ireland."

In a note to his history,† Dr. Shea gives a copy of an advertisement published in the "N. Y. Gazette and Weekly Mercury" of July 13, 1778. This advertisement offers a special premium of £4, "a suit of new cloaths, and every other necessary to complete a gentleman soldier," to recruits enlisting in "his Majesty's Regt. of Roman Catholic volunteers commanded by Lieut.-Col. Commandant Alfred Clifton." And, as just shown, Montrésor's Journals term the volunteers a regiment.

The Order Books, however, indicate that the volunteers were a battalion only.‡

We may, therefore, reasonably infer that notwithstanding offers of money and new clothes, the English authorities failed to induce the enlistment of a sufficient number of Catholics to form a regiment (Montrésor's mentionings of a regiment are as evidence exceedingly inferior to the Orders); and thus that, as a full regiment, the volunteers "never existed except on paper." But the fact seems to be that as a battalion, at least, the volunteers had a very actual existence.

* A private soldier of the Foot Guards having been sentenced "to receive 1000 lashes on his bare back," Sir William Howe orders (May 18th) the sentence "to be put in execution at such time and in such proportion as the commanding officer of the Brigade of Guards shall think proper." Lashes on the bare back seem to have been not "the usual manner."

† Page 170.

‡ See Order of 10th April, 1778; *do.* of 6th May, 1778.

THE LIBRARY OF THE UNITED STATES CATHOLIC HISTORICAL SOCIETY.

MANY of our members no doubt are not aware that there is such an institution as the Library of the United States Catholic Historical Society. At present it is not very large or of much importance, but the necessity for both an extensive and well-stocked Catholic historical library in New York is becoming more and more apparent every day. To those who are brought in contact with the intellectual life around them it is a well-known fact that Catholic history is very badly represented on the shelves, not only of public libraries, but even in the libraries of great educational institutions; but it may not be so widely known that our own Catholic libraries, even those of our educational Orders, are but meagrely supplied with the books that the inquiring historical student wants while pursuing his investigations. To give instances in point:

Some months ago, on the occasion of the appearance of a new book on Savonarola, an effort was made by a conscientious student in this city to verify references made to certain documents. Villari's Italian Life of Savonarola was the only book which possessed, or printed, these documents. Diligent search was made to all of the libraries of this city, secular, educational and Catholic, applications being made even as far as the Catholic University Library in Washington; but, while every penny-a-liner in the newspapers, or would-be historical critic in the literary journals, felt competent to pass infallible judgment upon Savonarola, it was impossible to procure a copy of this book which alone contained the original documents which should be consulted on certain points.

Again, a student delegated by a great secular university of this city to study up the school question thoroughly, sought

information that was contained only in sets of the Catholic Church Directory, and in the early Catholic periodicals of this country. Diligent search revealed the fact that only one library possessed a complete copy of the Catholic Church Directory, and that was a private library; and that only two libraries possessed a complete file of the *Freeman's Journal*, while neither of these especially well-supplied libraries had a copy of certain other Catholic periodicals of early date which would afford a great deal of light on the subject in question.

Not to multiply examples, a Catholic publisher in this city received a request from a client in the far West to trace the history of a certain religious community whose members were now located in the West, but who were originally in the East, and especially around New York. In order to enable the gentleman to get the information we had to avail ourselves of the courtesy of the Archbishop's library, which was the only one in the city in possession of the records that would give the necessary information.

These instances are specimens of cases that are frequently occurring, emphasizing the need of a thoroughly well selected and completely equipped Catholic historical library, if we are to hope that impartial students will be at pains to study our side of any case. The public libraries in a feeble, fitful way try to respond to popular demands, but even such foundations as the Astor Library make no serious pretence of representing with impartiality the Catholic as well as the non-Catholic sides of any question. It was only this year that we had an inquiry from the Astor Library as to the existence of such a Catholic periodical as the London *Tablet*, which, strange to say, had not been on their files, and did not seem to be known by the authorities in charge of the reading-room. Similarly, the writer, when pursuing special studies in one of the natural philosophy sciences, found that although there was an abundance of literature from a Catholic point of view bearing on the subject, there was not a library in the city of New York that possessed it, and he was obliged to import the books for his own use.

Of course we cannot expect that our opponents are going

to be at such pains to put themselves in possession of our literature. After all, with historical study it is very much as with any business: if you have wares to dispose of, no matter how attractive or useful or important they may be, they will be ignored if they are not conveniently situated and made accessible, if attention is not drawn to them. It would seem that the formation of such a library ought to be one of the first aims of the United States Catholic Historical Society.

The city of New York, which is its headquarters, is the centre of the country intellectually, as well as socially and commercially. The rapid growth of secular educational institutions, accompanied by the influx of bright, keen-witted students of all creeds and of none; the apparently sincere desire of secular papers and periodicals to get the true Catholic view on important practical questions, all emphasize the opportuneness as well as the desirableness of such an enterprise.

For a long time the lack of suitable accommodations prevented any effort being made in this direction, and the work of the library of the United States Catholic Historical Society was practically allowed to remain dormant; but now the library is housed by the Cathedral Library of New York, and with the extension of this circulating library there is room for a corresponding extension of the historical library. The Archbishop has promised a suitable place in the new quarters of the Cathedral Library for the historical library collection, and so one of the great difficulties has been removed. It is entirely practicable to begin now a collection such as the intellectual needs of the hour require.

1st. Many of our members have files of valuable Catholic periodicals dating back to the beginnings of Catholic periodical literature in this country; for the most part, they are not of much use in private collections, and are accessible to students only at the cost of great inconvenience to the owners. Such collections might be sent to the historical library.

2d. Many of our members, especially the older portion, have, during the course of their lives, or the existence of their family here, received many pamphlets, mainly controversial

and sometimes historical, dealing with burning questions of different times, which would be exceedingly valuable in such a historical library as we propose to establish.

3d. Many of our members have also come into possession of valuable genealogical and biographical works which would throw much light upon the development of Catholic life hereabouts.

4th. Some of our wealthy members have opportunities of purchasing occasionally some of the great books of Catholic history. For example: some of the great collections published by the English Government, or by the Bollandists, or by the French historical societies, all of which are of exceeding great importance in this country, where so few copies of them ever come. Munificence in this direction would be highly appreciated by scholars who are unable themselves to purchase such books. For example: not long ago we had an application for the great collection of De Rossi on the Catacombs, but of course it was out of the question to supply it. We doubt if there be any library in this vicinity which is complete in this department of Christian archæology; yet there is a growing intelligent interest among our Catholics for information that can only be furnished by books of this description.

5th. It would not be out of the way for some of our wealthy members to make contributions to a Library Fund, which would be at the disposal of the officers of the Society, to increase with intelligence and skill the collection of books, and to endeavor to make it really important.

6th. Many of our members are unaware of the fact that we have in our possession a number of copies of the different numbers of the United States Catholic Historical Magazine; this publication was begun in 1887, and we should be very glad to supply our members with back numbers until the stock is exhausted. The appended list of the numbers and titles of the articles will be found interesting. We should be glad to furnish single copies at the rate of 25 cents a number.

We have also on hand a number of bound copies of the first volume, which we will be glad to dispose of at \$1.50.

No. 12 of the magazine is entirely out of print, and we should be very grateful to any of our members who happen to have copies of this number, which they do not want, if they would send them to us to render our collection complete.

Any communications concerning the library donations of periodicals, pamphlets, books, etc., should be addressed to the undersigned, who will be glad to acknowledge their receipt.

JOSEPH H. McMAHON, Librarian,
123 E. 50th Street, Manhattan.

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In this modest volume the Rev. Dr. Lynch has given us a complete and most interesting history of St. John's Church, Utica—next to St. Mary's, Albany, the oldest church in New York State. From a memorial sermon it has grown to be a true history, replete with information about the early Catholics of Utica and vicinity and their zealous pastors. With correct historical instinct, Dr. Lynch is most careful in the matter of dates; he has corrected numbers of errors in Shea and others. The book is illustrated with the portraits of all the bishops and priests who ruled over St. John's. We trust Dr. Lynch will continue his researches, and place us under new obligations by reviving the names of the Catholic pioneers of central New York.

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COLONIES.

O'Shea, John J. University and Schools in the late Spanish Colonies. (American Catholic Quarterly Review, Vol. XXV., p. 329.)

Rodriguez, J. I. The Church and Church Property on the Island of Cuba. (American Catholic Quarterly Review, Vol. XXV., p. 366.)

Anderson, T. M. The Religious Question in the Philippines. (Independent, Vol. LII., p. 1174.)

Clinch, B. J. Friars in the Philippines as Missioners. (American Catholic Quarterly Review, Vol. XXIV., p. 73.)

Jones, W. A. The Religious Orders in the Philippines. (Catholic World, Vol. LXVIII., p. 579.)

Clinch, B. J. The Roman Catholic Church in the Philippines. (Catholic World, Vol. LXIX., p. 289.)

Houslan, E. S. The Roman Catholic Church in Cuba. (Catholic World, Vol. LXVIII., p. 794.)

A Brief History of the Catholic Religion in the Philippine Islands. (Messenger of the Sacred Heart, Vol. XXXV., p. 818.)

Historical Outline of the Monastic Orders in the Philippine Islands. (Messenger of the Sacred Heart, Vol. XXXIV., p. 980.)

McQuaid, Rev. Jos. P. The Truth about the Philippines. (Donahoe's, Vol. XVIII., p. 328.)

Coleman, Rev. A., O.P. The Friars in the Philippines. 12mo, Boston (50 cents).

One of the Philippine Friars. (Messenger of the Sacred Heart, Vol. XXXV., p. 707.)

MINUTES OF THE ANNUAL MEETING.

The Annual Meeting of the United States Catholic Historical Society was held in public at the theatre of the College of St. Francis Xavier on Monday evening, April 2, 1900.

The attendance was so great as to make it impracticable to call the roll. Among those present, however, it is proper to mention the Honorary President, His Grace the Most Reverend Archbishop Corrigan; Rt. Rev. Bishop Farley, Monsignor Mooney, V.G.; Rev. Drs. Brann and Burtzell; Very Rev. T. J. Campbell, S.J.; Rev. Father Wayrich, Messrs. Pulleyn, James D. Murphy, C. V. Fornes, and the officers of the Society.

In addition there was a large and attentive audience that almost filled the theatre.

The President, Dr. Charles G. Herbermann, called the meeting to order.

The minutes of the last Annual Meeting of the association were then read and approved. An address by the President followed, in which he described, at length, the prosperous course of the Society during the past year, and the encouraging outlook for the year to come.

Dr. B. F. De Costa was then introduced, and after a most hearty reception proceeded to read a paper on "The Pre-Columbian Discovery of America," and the testimony of the Vatican Archives in relation to that matter. His discourse indicated a profound study of the subject, and it was listened to with marked interest by an evidently appreciative audience.

A vote of thanks of the Society was tendered to Dr. De Costa at the close of his address.

Then followed the Annual Election. The list adopted by the Executive Council at its meeting on March 27, 1900, was

presented and duly elected in the manner prescribed by the By-Laws. The officers elected are:

<i>President,</i>	Charles G. Herbermann, Ph.D., LL.D.
<i>Vice-President,</i>	Mr. Patrick Farrelly.
<i>Treasurer,</i>	Mr. Marcus J. McLoughlin.
<i>Recording Secretary,</i>	Mr. John E. Cahalan.
<i>Corresponding Secretary,</i>	Mr. T. Gaffney Taaffe.
<i>Librarian,</i>	Rev. Joseph H. McMahon, Ph.D.

Trustees.

Hon. Joseph F. Daly, Rev. James H. McGean, Dr. James N. Butler, Mr. Charles W. Sloane, Mr. James S. Coleman, Mr. Henry Heide, Mr. Joseph A. Kernan.

Councillors.

Very Rev. D. P. O'Flynn, Rev. Wm. Livingston, Mr. Ed. J. McGuire, Mr. Joseph C. L. Byrnes, Mr. Daniel F. Cohalan, Mr. Marc F. Vallette, LL.D.

A vote of thanks was then offered to the Reverend Fathers of the College of St. Francis Xavier for the use of the college theatre and other courtesies extended to the Society.

Upon motion the meeting was then adjourned.

JOHN E. CAHALAN,
Recording Secretary.

TREASURER'S REPORT.

Dr. JOSEPH A. KERNAN, TREASURER, IN ACCOUNT WITH

1899.

March 27. To Balance on hand as per account rendered, examined and audited (see Ledger)	\$827.46
“ Received for members' dues, 1899 and 1900	815.00
“ Received for 1 year's interest on Catholic Club Bonds (\$2500)....	112.50
“ Received 1 year's interest Emigrant Industrial Savings Bank.....	27.46
“ Amount per acting Treasurer.....	9.90
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	\$1792.32

TREASURER'S REPORT.

UNITED STATES CATHOLIC HISTORICAL SOCIETY. Cr.

1899.

June 27.	Paid M. P. Tully for typewriting for President	\$15.45
	Paid Gery & Murray, printing circulars, notices, etc.....	48.50
Nov. 27.	Paid Rev. J. H. McGean for sundry expenses annual meeting.....	26.76
	Paid M. P. Tully, typewriting (President) ..	8.43
	Paid Secretary's account for sundries.....	4.50
Dec. 1.	Paid printing circulars for duplicate bills...	1.75

1900.

Jan. 5.	Paid J. J. Butler for copying.....	2.00
Jan. 18.	Paid Benziger Bros., printing 500 copies Constitution and By-laws.....	25.00
Jan 22.	Paid Dr. Herbermann's account for sundry disbursements	20.00
Jan. 29.	Paid Benziger Bros., for printing Volume II., and circulars, etc.....	438.65
	Paid Carriage hire last annual meeting.....	3.00
Jan. 24.	Paid Photogravure & Color Co. (Vol. II.). .	80.35
	Paid by Treasurer for sundries—stamps (P. O. and check), envelopes, exchange on checks, etc.....	9.00
	Balance on hand.....	1108.93

\$1792.32

NEW YORK, April 2, 1900.

J. A. KERNAN,
Treasurer.

NECROLOGY.

The Executive Council have learned with deep regret of the death of the following members:

Rt. Rev. Joseph Rademacher, D.D.

Mr. M. P. Breslin.

Mr. Albert S. Hatfield.

It gives us much pleasure to state that the Rt. Rev. Dr. Moore, Bishop of St. Augustine, Fla., whose death was announced in our previous number, has recovered from the dangerous illness which led to the report of his decease.

